

Division I

Section 7

No.

RESERVE
STORAGE



Digitized by the Internet Archive
in 2015

THE MISSIONARY HERALD

SEPTEMBER, 1882.

VOLUME LXXIX.



NUMBER 9.

CONTENTS

Editorial Paragraphs. (<i>One Illustration.</i>)	329	Notes from the Wide Field	355
The Last Days of the Financial Year	333	<i>Missions of the Reformed Church in America.</i> — <i>American Baptist Missionary Union.</i>	
Why send Missionaries to Austria?	333	— <i>Polynesia: New Guinea; Fiji.</i> — <i>India: A Sepoy baptized; Converted Brahman Priests.</i> — <i>China: Mission Hospital at Swatow.</i> — <i>Russia: The Molokans.</i> — <i>Africa: French Mission to the Basutos; First Convert at Uganda.</i>	
Preparation for the "Annual Collection"	335	Miscellany	359
Expenditures and Finances of the A. B. C. F. M.	336	<i>We wait at our Peril.</i> — <i>Bibliographical: "China: Country, People, Missions;" "Progress of Christian Missions;" "Cristo. Estudio Filosofico;" "An Inquiry Concerning the Relation of Death to Probation."</i>	
Memoranda of Missionaries connected with the Ceylon Mission of the A. B. C. F. M.	342	Notes for the Month	360
Letters from the Missions	342	<i>Special Topics for Prayer.</i> — <i>Departures.</i> — <i>Arrivals.</i> — <i>Arrivals in the United States.</i>	
Foochow Mission — China	342	For the Monthly Concert	361
<i>From Mr. Hartwell.</i>		Donations Received in July	361
North China Mission	345	Contributions for Famine Relief in Asia	
<i>From Mr. Chapin and Mr. Smith.</i>		Minor	364
Japan Mission	347	For Young People	365
<i>From Mr. Pettee and Dr. Gordon.</i>		<i>Bihé, in West Central Africa.</i> (<i>Six Illustrations.</i>)	
West Central African Mission	349		
<i>From Mr. Sanders.</i>			
Western Turkey Mission	351		
<i>From the Theological Seminary at Marsovan, Dr. E. E. Bliss, and Mr. Fowle.</i>			
Central Turkey Mission	353		
<i>From the Annual Report.</i>			
Eastern Turkey Mission	353		
<i>From Mr. Browne and Miss Sears.</i>			
Maratha Mission	355		
<i>From Ahmednagar Theological Seminary.</i>			

BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

CAMBRIDGE: PRINTED AT THE RIVERSIDE PRESS

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

Rev. N. G. CLARK, D. D.
Rev. E. K. ALDEN, D. D. } Corresponding Secretaries.
Rev. JOHN O. MEANS, D. D. }
LANGDON S. WARD, Treasurer.
Rev. E. E. STRONG, Editor of Missionary Herald.
CHARLES HUTCHINS, Publishing and Purchasing Agent.

Letters for the above mentioned persons should be addressed CONGREGATIONAL HOUSE, No. 1 Somerset Street, Boston, Mass.

Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auourndale, Mass.*

DISTRICT SECRETARIES.

New York and the Middle States, Connecticut, and Ohio,

Rev. H. C. Haydn, D. D., *No. 39 Bible House, New York City.*

States of the Interior,

Rev. S. J. Humphrey, D. D., *Prairie State Bank Building,*

112 West Washington St., Chicago, Ill.

HONORARY MEMBERS.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person an Honorary Member of the Board.

WOMAN'S BOARDS OF MISSIONS.

W. B. M., Boston. MISS ABBIE B. CHILD, *Secretary.* MRS. BENJ. E. BATES, *Treasurer.*
MISS EMMA CARRUTH, *Assistant Treasurer.*

W. B. M. of the Interior. MISS M. E. GREENE, 75 Madison St., Chicago, *Rec. Secretary.*
MRS. J. B. LEAKE, 75 Madison St., Chicago, *Treasurer.*

W. B. M. for the Pacific. MRS. H. E. JEWETT, *Secretary,* Oakland, Cal. MRS. R. E. COLE,
Treasurer, Oakland, Cal.

All communications to officers of the Woman's Board, Boston, should be sent to

No. 1 Congregational House, Boston.

Checks and drafts should be made payable to Miss Emma Carruth, Assistant Treasurer.

Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light."*

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows:—

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

The MISSIONARY HERALD, published monthly, at \$1.10 per year.

SUBSCRIPTION ENVELOPES, for collections for A. B. C. F. M., 15 cents per hundred.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions, at \$3.00 for 25 copies; single copies 20 cents.

THE
MISSIONARY HERALD.

VOL. LXXVIII. — SEPTEMBER, 1882. — No. IX.

WE recall no case in the history of our missions like that recorded in Mr. Hartwell's letter on another page, concerning Yang-chin-k'ang, a village eighteen miles from Shau-wu, where, on the first day the place was ever visited by a missionary, the natives, whose only human instructor had been one of their own number, were found ready for organization into a church of Christ. The story is most interesting as illustrating the self-propagating power of the gospel. That such an incident should have occurred in China, so soon after the interior towns have been reached, affords great hope for the future in that empire.

MISSIONARY CONCERT EXERCISE for Sunday-schools, No. IV., on China, is now ready, and copies will be forwarded on application to C. N. Chapin, Room 14, Congregational House, Boston. The Exercise has been prepared by Rev. C. T. Collins, of Cleveland, Ohio, and the accompanying letter by Rev. Mr. Walker, our missionary at Shau-wu. The school or congregation that uses these papers will gain a new idea of the vast empire which should more and more awaken interest and call forth our prayers.

It will be seen from the notice of the Annual Meeting on the fourth page of the cover, that all applications for entertainment should be sent to Portland *before September 6.*

LETTERS from West Africa have come to hand too late for insertion in this number. Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir, arrived at Benguela June 7, in the best of health, having had a delightful passage from Lisbon. Matters are progressing as usual at Bailunda, though we regret to add that the reports concerning Dr. Nichols' health are still discouraging.

SOME of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When certain converts at Raiatea offered to enter the newly-opened mission field in New Guinea, their friends endeavored to dissuade them, saying, "There are serpents there; there are wild beasts there; and there is pestilence there." "Are there *men* there?" was their answer. "If there are men there, we will go."

THE Board of Missions of the Presbyterian church have had to face a serious problem recently in making its appropriations for the ensuing year. The estimates from its missions called for \$705,000, while the receipts for the previous year were but \$590,000. To be sure the General Assembly resolved that the churches ought to increase their gifts by \$100,000, but resolutions of this kind are not always a safe reliance for committees on appropriations. What has been done is a better basis for action than what it is hoped may be done. But inasmuch as the Presbyterian Board could not send out the thirty new men now under appointment, if it was to make the previous receipts the basis of appropriations, it decided to proceed in the faith that one half the advance called for by the General Assembly would be secured. It was certainly no more than prudent to make this discount upon the sum proposed to be raised. But the time will come when the church of Christ in its several branches can be relied upon to do what all its members declare ought to be done.

THE Royal Geographical Society of England is about to organize a new expedition for African Exploration to be under the command of Joseph Thomson, the young explorer who, on the death of Keith Johnston, conducted so successfully the Royal Society's expedition to the Central African Lakes and back. The object now in view is the exploration of the equatorial, yet snow-capped mountains, Kenia and Kilimanjaro, and the region between these mountains and the eastern shores of Victoria Nyanza.

IT has been suggested in justification of a proposed new Baptist mission to the Armenians, that in the Ottoman Empire already seventeen societies are engaged in missionary labors, and the addition of one more there cannot be of much account. We know not how this enumeration is made, but it evidently covers Syria and Egypt, and includes several "independent" missions doing a very limited work. But it should be noted that among the Armenians of Turkey, numbering between two and three millions, the American Board has, up to this time, been the sole organization at work. Inasmuch as the Board has occupied this Armenian field with a good degree of thoroughness, the other sixteen missions have directed their efforts to other sections and races of the empire. The fact that there are thirty-four societies laboring in India would hardly be regarded anywhere as justifying the American Board in undertaking a mission to the Telugus, among whom the American Baptist and Reformed churches have been laboring so efficiently. Yet the Telugus are not more distinctly separated from other races in India than are the Armenians from their neighbors in Turkey.

A LETTER of thanks, signed by *one hundred and sixty-five* "Members and Friends of the Free Reformed Church of Prague," was addressed to the Prudential Committee on the occasion of the departure of Rev. Mr. Adams and wife for the United States. The writers express their deep gratitude for the sending of these servants of the Lord to them, through whom many have been led to say: "Nalezli jsme Mesiase, jenz se vykládá Kristus" (we have found the Messiah, which is, being interpreted, the Christ). The names of some of the signers are suggestive. We notice among them Josef Kucerka, Taburek Stanislav, Josef Albrecht, Johanna Zastovicka, and several of the family of Kostomalatsky.

THE American Board has now in its several mission fields nearly one hundred unmarried female missionaries, a class of helpers which has been greatly enlarged within recent years. A few of these women are engaged in medical work, others in directly evangelistic labors among their own sex, but the majority find full occupation for all their energies in the Christian schools which are proving such an efficient aid in reaching the people and in developing a native agency. None of these unmarried ladies go out as nurses or governesses in the homes of others, whether of missionaries or natives. However helpful such service might be, they are called to other duties, save in special emergencies. As a class they are doing a work of inestimable value among the people to whom they go.

THE conflict now in progress in Egypt, while putting an entire stop for the time to the efficient mission of the United Presbyterians in that land, does not directly affect the work of the American Board in Turkey. It should not be forgotten, however, that in a contest which Arabi Pasha seeks to make a "holy war" for the defense of Islam, all Mohammedan people will be much aroused, and that while Americans are generally known to be quite distinct from the English, the antipathies of Moslems will naturally be excited against all Christians and foreigners. There is no occasion for special anxiety in reference to missionary operations in Asia Minor, and yet we cannot be unmindful of the delicacy of the situation, and that amid so much tinder the falling of a spark might prove a serious matter. The friends of missions will not neglect to pray for the missionaries of Christ in the Ottoman Empire, that they and their work may be under the Divine protection. That protection has been in a marked manner vouchsafed in the past to all our missionaries in the various conflicts which have been waged around them, and it has afterwards been seen how these conflicts have served to hasten the progress of Christ's kingdom. We look for a like result when the smoke of this Egyptian war has passed away.

THE treaty recently negotiated by Commodore Shufeldt between Corea and the United States has opened that country for the first time to Western influences and to missionary labors. Our missionaries in Japan and North China are casting longing eyes on the new opening, and they wonder if the churches are not ready to enter at once this field, which is only two days' sail from Nagasaki, but as yet wholly uncared for. We greatly wish that the responses to appeals for men and means for the enlargement of the work in existing missions, had been such during the past year that the Board would be warranted in entering new fields now calling for the gospel. As for Corea, the thought has often been suggested that it might yet prove to be the best foreign missionary field for the growing churches of Japan.

SINCE the encouraging tidings of a spiritual awakening in Bohemia, given in our last issue were received, Mr. Clark, of Prague, has been greatly cheered by a permit granted by the government for the formation by nine of the brethren of a "Verein," a close corporation, with authority to buy or build in Prague, *a house for Bible lectures*. The stand taken for religious liberty by our brethren in Austria has not been taken in vain, and a brighter day seems about to dawn on the old city of Huss and on Bohemia.

THE third Jubilee of the Foreign Missions of the Moravian Church falls upon the 21st of August, of this year, that day being the 150th anniversary of the beginning of the first mission of the Moravians to the heathen, on the Island of St. Thomas, West Indies. Arrangements have been made for commemorative services at Bethlehem, Penn., and at Herrnhut, Saxony, the old home of the Moravian Brethren.

THE sum of \$1,000 has been given by members of the Hume family in this country to found the Robert Wilson Hume Scholarship for the support of a student or students in the Ahmednagar Theological Seminary. This is certainly a suitable and affectionate memorial to one who gave his life for India.



ON THE ROAD TO UMZILA'S.

THE above sketch is from a drawing taken while Mr. Richards and Mr. Jourdan were on their way to Umzila's kraal, during the month of August of last year. Messrs. Richards and Wilcox had hoped to remove to that region permanently before this time, but not having mastered the language fully, and being unable to secure native Zulus in Natal to accompany them as helpers, they have reluctantly postponed the execution of their plan until another season. It is hoped that after due consideration the native Christians in Natal will enter into the spirit of this forward movement for the evangelization of Africa, and will furnish their contingent in the forces necessary for the undertaking.

THERE has been a new turn in affairs at Te-chow, North China, since the letter on another page of this number was in type. The official who is there reported to have instigated the mob, and who has given our missionaries a deal of trouble, has been, on account of his misconduct, disgraced and displaced by order of Prince Kung. Besides this, as Dr. Porter writes, under date of June 18, orders had been given that a proclamation be issued warning the Te-chow people not to molest missionaries or converts. This is certainly a change as sudden as it is remarkable. The displacement of an official for interference with missionary work is likely to prove a more efficient protection for our brethren than any number of proclamations in their favor.

THE LAST DAYS OF THE FINANCIAL YEAR.

THE financial year of the Board closes September 1st. The Treasurer's books, however, will be kept open, as usual, for a few days for such donations as are intended for the present year. Treasurers of churches and of local societies, also individual donors, are requested to bear this in mind, and to make sure that their checks are forwarded to the Treasurer during the first week of September. The donations for eleven months have amounted to only \$291,126.99, a gain over those for the same period last year of less than \$2,000. We trust that all churches which have not sent in their completed annual donation, will make sure that it is forwarded immediately. We also need the additional generous contributions of those who may be disposed to send in a few hearty special thank-offerings, in order that we may be able to report a favorable record at the end of the year. Last year we received during the month of August nearly \$74,000. This year we ought to receive not less than \$100,000. Let no friend of missions fail to do his part.

WHY SEND MISSIONARIES TO AUSTRIA?

THIS question is not infrequently asked, and many believe that no good answer can be made to it. The following letter from a New England gentleman, a layman, not a missionary, who has made a somewhat protracted stay in Prague, was written to friends in America without thought of its publication. It presents certain facts which ought to be considered, and they will have all the more force to some minds as coming from a layman and an outsider. The letter was written from Prague in June last:—

“Before I came to Prague I had often asked myself, ‘Why send missionaries to Catholic Christians?’ and at first I must confess, that I felt some doubt about the wisdom and success of the work here. I am now no longer in doubt on either point, and I sincerely wish I might be able to clearly present to you some of the reasons for the change in my ideas. If these people *were* ‘Catholic Christians,’ it might not be worth while to try to change them to our particular view of evangelical truth. But they are neither ‘Catholic’ nor ‘Christian’ in any true sense of the words. And because they are nominally Christians, Christianity has to bear the reproach of their sins. We in New England, born in a Christian land, cradled in its fostering influences, and living in the full enjoyment of all that the best present example of a Christian nation has to offer, are wont, at times, to feel that Christianity, as seen in America, does not bring us the noble results we have a right to expect from it. We become so accustomed to the blessings of Christianity that we take them as our due, and often complain that they are not more and greater.

“In New England one sees much Sabbath-breaking; here there is no Sabbath to break,—only a Sunday,—a day when *some* of the shops are closed a part of the time, and the theaters are open twice instead of once. A very few people attend what is a travesty of a Christian service in the morning, and all are especially at leisure for gayety and folly for the rest of the day. We mourn the lack of strict truthfulness in America; here not one in ten pretends to tell the truth, unless it suits his convenience for the moment. Many suicides and murders are reported in our papers; here one seldom reads of them, simply because they are so frequent and so much a

matter of course, that it is not considered worth while to mention them. One is shocked at the frequency of divorces in New England; here the people, at least a great part of them, do not take the trouble to marry at all. There is much of immorality in America; here the young man of eighteen who is moral, is looked upon as a curiosity. Occasionally there is an illegitimate birth among us, and the event is remarked upon far and near. What if there were *millions* of such in our country, so that the proportion of such births in some parishes should be ten to one? Yet that is the state of things here.

"It is not worth while to go on multiplying examples. I might continue right through the decalogue, and the 'new commandment' would be looked upon here as the wild fancy of an insane person. I am informed by an English lady of great intelligence, who has spent many years here as a teacher of English, and who has made the acquaintance of many families of the higher classes, that it is hard to find a person who believes that there is a soul or a hereafter. This I can readily believe. One sees it written upon the faces, and feels it in the whole personal atmosphere of the people. Believing they shall die like dogs, they live much worse. The line of gentility and respectability is drawn at work. 'Tis quite respectable to be poor, or vicious, or dishonest; respectable to *beg*, but not to *work*. Of the regular beggars who come to Mr. Clark's door, one is a *bonâ fide* baron, another a scientifically educated gentleman, who cannot dig, and is *not* ashamed to beg, and others are students. There are people here in Prague who are too poor to eat meat once a week, who would refuse the present of a roast of beef *if they would have to carry the bundle home in their hands!* People who have become suddenly rich will employ relatives, cousins, and even brothers and sisters, as servants, and treat them like common servants in every respect. I could write pages more upon this heart-sickening subject, but I think this is quite enough. If you were here for a few days only, I think you would quite agree with me that however it may be with other Catholic lands, this one certainly needs the light of the gospel to shine upon its darkness.

"But there are Protestant churches here! Yes; there are three in Prague and the suburbs, and they are a little less worse than the Catholics, but not much. Of these three pastors, I understand that one is immoral; the second, a drunkard; and the third is an infidel, who has used his pulpit as a place in which to preach *against* the Bible. He has once been deposed on account of his infidelity, but having promised to be more discreet in the future, has been reinstated.

"Is it worth while for us to send missionaries to Catholic lands? I, certainly, say 'Yes.' . . . It is very easy to see that many hard battles have been fought here, and much earnest and heroic work done, and the fruits of all the work and self-sacrifice are not far to seek. As I write these words I hear a hymn that is being sung by those who have come to the monthly sewing society, and are having a 'mothers' meeting' before it is time for the others to come. Look into the faces of these women, who, a few years (or even a few months) ago, were poor ignorant, bigoted Catholics, and many of them almost outcasts, and you will see a glad sparkle to the steady eye, and a quiet womanly dignity, that will quite astonish you. As they appear during the whole of the afternoon you would find it difficult to believe, that they were not the ladies of an average New England Congregational church were it not that they speak Bohemian. I might write pages of interesting and encouraging facts and incidents that have come to my notice since I have been here. I have been much pleased and somewhat surprised at the common-sense, business-like way in which the affairs of the mission are managed. Great care is taken to avoid stirring up any unnecessary prejudice, and the most is made of any good will that may be found among native pastors or others. Converts are established in the faith by being shown how to work and what to do for the Master. The little church, though still small and feeble, is now growing rapidly, and is being taught to depend upon itself so far as may be."

PREPARATION FOR THE "ANNUAL COLLECTION."

IN many of the churches of the land it is customary after a special discourse upon the claims of some department of Christian work, to take up the "Annual Collection." We have great and strong men in the pulpits of our churches, who preach rousing sermons for missions. The appeal is urgent, and the argument forceful, but the plate collection which follows this same sermon may fail to reach many of a large congregation, or find many not well-prepared, or for various other reasons, may fail of accomplishing a work at all commensurate with the weight of the discourse or the urgency of the cause. These annual sermon occasions are to a great extent wasted opportunities, especially in some of our strongest churches, for lack of due attention before and after, and some method of gathering up the offering which will make the appeal personal, and the giving deliberate, thoughtful, and conscientious.

Here, before us, for instance, is a little envelope, with the following words printed on its face : —

"TO BEAR MY NAME BEFORE THE GENTILES."

I send you this little remembrancer in the hope that it will suggest the duty and privilege of having a part in "What * * God hath wrought among the Gentiles." The thought of being co-laborers together with God," in saving the world, is one of the grandest and most inspiring possible ! In this contract "How much owest *thou* to my Lord?" Please put not your "proportion" as compared with others, but your share, "*as ye are able,*" into this little pocket, and bring it unsealed next Sabbath, or if unable to be present, send it. The desire is that *each one* will give, so a tithe pocket is sent to each. We pray, "Thy Kingdom Come : " let us give wings to our prayers. "If thou hast *abundance,* give alms *accordingly* ; if thou hast but a little, *be not afraid* to give according to *that little.*"

Yours in the Gospel of Giving.

This envelope was sent to *each* member of a thriving church in a flourishing village, as a personal reminder in connection with the annual sermon, and the fruit of it was good. Another pastor, not long since, issued a similar envelope, and thereby trebled the specific offering in hand. Such work adds a trifle to a pastor's care, but only a trifle. The envelope once prepared, he can commission one or two to do all the rest ; and yet he must not cease to call for returns, till he gets as many back as went forth. This is one way, and a good one, of utilizing a sermon, and conserving its force, as any good man must wish to see done.

Another pastor, at the beginning of the year, issued a card to each member of the congregation, on one face of which was the following address : —

DEAR FRIEND, —

Our Heavenly Father graciously opens to our lives the new year. He calls us to remember that all we have is a trust for which we must give an account. Have we recognized the trust during the past year ? Are you willing to recognize it now ? Are you willing to adopt for yourself a plan of systematic giving for the coming year ?

Will you now conscientiously decide what part of your income shall

be given back to the Lord in charity; and then by as careful an estimate as you may be able to make of your probable income for the ensuing year, find the amount due weekly?

Will you as often as possible place this sum in the Treasury of the Lord on each Sabbath day?

If you will do this, please fill out the Form below, and keep this card as a reminder.

FORM.

I cordially promise that I will return to the Lord one.....th part of my estimated income for the ensuing year, and that I will give each Sunday dollars cents, and that, as often as possible, I will myself place this in the Lord's Treasury.

Signed:

The indications from the first six months of this experiment are that an advance of more than fifty *per cent.* over last year will be secured; an increase to one of the causes named of more than seven-fold! The Protestant Episcopal churches that carried out the plan recommended by the committee of the third Triennial Convention increased their giving, we are told, sixty-four *per cent.* last year, though sad to say, even episcopal authority is, in the matter of benevolence, heeded by few of the churches.

These are but sample cases of very many, in city and country, telling one story, and commending the idea of systematic giving as Scriptural, practical, and fruitful. If there is any good reason why some one of these methods should not be adopted by all the churches taking annual collections, we know not what it can be. As it is, we fail to reach a large *per cent.* of our membership for our most vital causes. We are halting when we might run. We are trifling with our opportunities. It is time that the "annual plate collection," if unaccompanied by special efforts both before and after, were banished from the churches, as failing to meet the claims of our Home and Foreign work. Some method should be adopted that would bring home to each conscience a sense of responsibility for the progress of the kingdom.

Nor is this a matter for weak churches only. It is needed no less where millions are represented. The offerings of the rich may be reckoned by thousands, but even so, they may not be a whit more benevolent than are those of the average church which secures only its hundreds or its tens!

 EXPENDITURES AND FINANCES OF THE A. B. C. F. M.

[IN 1862 a Committee of the American Board, appointed the previous year, consisting of Gov. William Buckingham, Hon. Homer Bartlett, Dr. Leonard Bacon, Judge William Strong, Frederick Starr, Esq., Dr. J. F. Stearns, and John Kingsbury, Esq., presented an elaborate report covering their investigations as to the Expenditures and Finances of the Board. That report contained an analysis of the expenditures of the Home and Foreign work for the years 1852 and 1862, and while many of its pages had reference to the details of the accounts of those years, some general statements and principles were presented bearing on the subject which are as true and valuable now as then. From this report, understood to have been written by Dr. Bacon, we here give *only so much* as relates to the general principles of administration upon which the Board is still acting.]

In attempting to classify the expenditures of a missionary institution, we find at the outset an obvious distinction between the Home work and the Foreign work. This Board, like every other organization for foreign missions, has work to do at home—not what is commonly called home-missionary work, but the Home work of Foreign Missions. At the inception of our enterprise, before any missionary could be sent abroad, there was work to be done at home. The plan must be commended to the public through the press, and by the living voice. Arrangements must be made which would warrant the expectation of a revenue. There must be consultations, personal and by letter, with men of acknowledged wisdom and of influence in the churches. Those Christian affections and sympathies which prompt to prayer and effort for the propagation of the gospel must be roused, enlightened, and guided; and thus the missionary spirit in the churches must be evoked, and in some fashion organized for action. Nor could this be done once for all. The necessity for such work never ceases. Year by year, the appeal to Christian liberality must be renewed. Year by year, we must repeat the call for coöperation; and as our missions multiply and prosper, there is so much the more need of making the public acquainted with the enterprises and successes of the institution. The American Board of Commissioners for Foreign Missions, while it is primarily and mainly an institution for the evangelization of the heathen and Mohammedan world, is also, and therefore, an institution for the diffusion of foreign missionary intelligence among the Christian people of these States, for the discussion of questions relative to the science and economy of missions, and for awakening and sustaining a missionary spirit in the churches.

THE HOME WORK. — A wise administration of our affairs as a missionary institution, requires us to expend in this department just so large a portion of our annual income as will give us, not in any one year, but in a series of years, extending through the life-time of a generation, the largest amount, not of money only, but of Christian force (including faith and prayer, as well as intellectual power) for our work among the heathen. It would be as wise for a farmer to think of enriching himself by saving the price of his seed-wheat, as for this Board to think of enlarging or sustaining its missions by saving any of the expenses necessary to a vigorous prosecution of its Home work. "He which soweth sparingly shall reap also sparingly." At the same time, it must be remembered that every dollar unnecessarily expended at home—every dollar expended which might have been saved without any damage to the revenue of the Board, or to the sources of its revenue in the intelligent and Christian sympathy of the public—is, to that extent, a perversion of our trust as Commissioners for Foreign Missions.

For the purpose then of this Report, the expenditures of the Board should be divided as exactly as possible into two great classes: *First*, those which are incidental to the collection of the income, and to the necessary correspondence and communication with the public, in order to awaken and sustain the missionary spirit in the churches; and, *Secondly*, those which are incurred in the main work of selecting and sending forth the missionaries, and of sustaining and guiding the missions.

The Home work necessarily incident to our enterprise includes much more than merely "collecting the funds;" and much of what is done at the Missionary

House in Boston, and which is included in the "cost of administration," belongs to the foreign work as evidently as if it were done in Turkey or in China. For that reason, a perfect exactness in the division now proposed is not attainable. Yet it is important to make such a division with the greatest possible approximation to accuracy. The expenses of administration may be apportioned with some degree of exactness between the Home work and the Foreign.

Undertaking, then, in the first place, to make a Schedule of Expenditures in the Home work, we begin at the Missionary House, the center of all our operations, both at home and abroad. Here is the Treasury; here are the offices of correspondence; here are the weekly sessions of the Prudential Committee; here the publications of the Board are prepared for the press, and from this point they are distributed; here is the library for the use of the Committee, the Secretaries, and the Editor; here is the missionary museum; here is the central depot and place of storage for all sorts of articles sent to the missions from this country, and for whatever is sent hither from the missions, or brought by returning missionaries. How much of all these expenditures may we reasonably charge to the necessities of our home work?

THE TREASURER'S OFFICE.—If the Treasurer had no other duty than to receive the contributions, to make deposits in a bank, and to issue checks against the deposits, in payment of drafts from the missions, under the direction of the Prudential Committee, the entire cost of his office might perhaps (though not without hesitation) be set down as expended in the Home work, inasmuch as it is closely connected with our system of communication with contributors. An unsuspected integrity, and a competent knowledge of book-keeping, such as a clerk or teller in a bank must have, would, in that case, be a sufficient qualification for his office. But in fact, the receipt and disbursement of funds, amounting in the aggregate to about \$400,000¹ annually, is only a small part of the Treasurer's duty. If we may use analogies which the unhappy experience of our country has made familiar to all minds, the Treasurer of this Board is not merely its Secretary of the Treasury and the depository of its cash; he also performs in its behalf the duties of Paymaster General, Quartermaster General, and Commissary General, to all the missions. No man can be expected to do this work without compensation. No man is fit to do it—no man should be intrusted with it, whose financial ability would not be worth \$5,000 annually, if employed in the service of a railway company or a Lowell corporation. The services which he renders to the missions, and to individual missionaries while in the employment of the Board—purchasing and forwarding supplies, making remittances to so many barbarous or semi-civilized countries, aiding missionaries in their outfits, providing for their passages across the ocean, making arrangements to anticipate their wants in all parts of the world—belong as obviously to the Foreign work, as the Commissariat and the Paymaster's duties belong to the army, and not to any department of the civil government. It is for this reason that in our schedules one fifth of the Treasurer's salary and about one half of the payments to clerks in his office are assigned to the Home work, and the remainder to the Foreign work.

CORRESPONDENCE.—The Senior Secretary is wholly occupied with the Foreign Correspondence. The expenses, therefore, of his office, belong entirely to

¹ Now over \$600,000, 1882.

the foreign work.¹ Nor are the services of the Home Secretary given exclusively to the correspondence with contributors, and to the labors by which the missionary spirit is sustained and invigorated in the churches. All the correspondence with missionary candidates is conducted by him.

PUBLICATIONS. — The publications of the Board are another part of the work done at the Missionary House. Of these the most important is the *Missionary Herald*. None can doubt that such a periodical is indispensable to the Board, as a means of communication with its contributors and with the public. In one view, the circulation of the *Herald* is largely gratuitous, and constitutes a very considerable item in the annual expenditures. But in another mode of stating the facts, the cost of that gratuitous circulation might disappear from our schedule. By a standing offer to collectors and donors, the *Herald* is furnished to every donor who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than ten dollars; to every collector who collects, during the year, not less than fifteen dollars; to every association or society contributing during one year not less than twenty dollars; and to the minister of every congregation, which contributes to the treasury of the Board at the monthly concert or otherwise. Assuming that the average cost of the *Herald* to the Board is fifty cents, that amount is to be deducted from each annual donation or contribution for which the *Herald* is given in return. In other words, the annual donation of ten dollars, or upwards, includes a subscription for the *Herald* at the cost of manufacture. The same is true of sums raised by collectors, or by auxiliaries, or by church contributions; the nominal amount in each instance may be considered as including the payment of a subscription for the *Herald* at cost. If the offer were made in this form, "Every donor of not less than nine dollars and fifty cents, may receive a copy of the *Missionary Herald* for the additional payment of fifty cents," the amount now expended in what we call the gratuitous distribution of the *Herald* would disappear from both sides of the Treasurer's account.

The *Annual Report* is in some respects the most important publication issued by the Board. As exhibited here, it is the account which the Prudential Committee and other officers of this corporation give of their trust at the end of the year for which they were elected. As accepted and published by the Commissioners, it is the account which the corporation itself gives, year by year, to its contributors and to the public, showing how the duties of this stewardship are performed. No part of our expenditures in the Home work is more imperatively demanded than the publication and distribution of the *Annual Report*; and we may add that no duty in regard to the Board is more imperative on all to whom the institution is in any sort responsible, than the duty of examining attentively and judging candidly, year by year, these well-digested documents.

Of other publications, including the *Sermons* preached before the Board in these great annual assemblies, occasional *Circulars* from the Prudential Committee, and various *Missionary Tracts* and *Papers*, there are none within the knowledge of this Committee which are not positively necessary to the system of communication between the Board and the contributing public.

THE PRUDENTIAL COMMITTEE. — Probably few among the tens of thousands who contribute to our funds are aware of the labor performed by the members of

¹ The same is true of the work of two secretaries at this time, 1882.

the Prudential Committee. Fifty-two regular sessions every year, besides adjourned and occasional meetings, are a heavy tax upon men to every one of whom those hours have a value that might be represented in money. All that labor is a free offering on their part.

FINANCES OF THE BOARD. — Our revenue comes from the voluntary offerings of those whose hearts God has wakened to some degree of sympathy with Christ's work in this lost world, and who have confidence in the wisdom and efficiency with which our Prudential Committee are dispensing the funds intrusted to their care. The true financial policy for an institution like ours, is that which relies not on transient excitements, but on the steady force of religious principle. "Our ways and means" of revenue are all summed up in the one expedient of making known, as widely as possible, our plans, our operations, our successes, and our embarrassments, and of taking care that every friend of our work shall have all needful opportunities of making his contributions to our treasury, according to his willingness and his ability. By what arrangements this may be done most effectively — to what extent and in what modes the press may be employed more advantageously than at present — what better arrangements can be made for the purpose of bringing the churches, as organized bodies, to take care that their own members are enlightened and instructed in regard to missions, and are distinctly invited to contribute as the Lord hath prospered them — how the pastors of churches can be best encouraged and assisted to do their part in the great movement — what better methods of organization and of mutual incitement, among the friends of the Board, might be adopted — are questions of detail which deserve a careful attention, but which cannot be disposed of in this Report.

Yet on one topic connected with the finances of the Board, your Committee may be expected to report more particularly. The accounts of the Treasurer, and the method in which the business of his office is transacted, have been examined by a gentleman delegated for that purpose from the Committee; and the result is highly satisfactory. It seems proper to give that result in detail.

"The Committee, in examining the accounts of the Treasurer, have had particular reference to the method or system adopted for keeping the accounts of an institution so extensive, and in some respects so peculiar.

"While the principles of book-keeping, which are adopted by mercantile houses, are applicable to the accounts of this Board, the peculiar relation it sustains to the American churches and people make it proper that its accounts should be made so clear, by explanatory entries, that they may be understood by those of the donors who may not be skilled in the science of book-keeping. To meet this want, the managers of this Board keep their books by double entry, with such explanatory books as make their operations easily understood by persons of ordinary intelligence.

"In addition to the ordinary books of a mercantile house, such as cash, journal, ledger, etc., we find what is termed a 'donation-book,' in which are entered all the donations which are received, with name of donor, town, etc., — and this in addition to the entry of the same amount in the cash-book. We find also what is called a 'legacy-book,' in which is entered every legacy given to the Board, with the names of testator, executor, town, etc. The foregoing

books give a sort of historical sketch of the transactions of the Board, and form a permanent record for future reference.

“The *Missionary Herald*, published monthly, contains an accurate account of all donations received during a previous month, with the name and place of residence of each donor, which corresponds with the sum entered as received upon the cash-book. This publication goes into the hands of the donors; and any error in amount, or omission of entry, would readily be discovered and corrected. This is a very important safeguard, which cannot be had in ordinary business transactions; and this, and other checks adopted by the Board, for the security of its funds, should give assurance to every donor that his gift will reach the treasury of the Board.

“The funds in the treasury, and until they reach their final destination, are guarded in the same careful manner. No payments are made by the Treasurer, without an appropriation by the Prudential Committee; and he submits to them, or a sub-committee, on the first of every month, a statement and trial-balance, showing the condition of the Board and the state of the treasury. The receipts and payments of cash for the month are brought before that Committee, and examined; and vouchers are required for all disbursements. When they are found correct, the Committee so certify on the books containing the statement.

“This monthly statement and examination keeps the Committee perfectly posted and familiar with the condition and transactions of the Board. It brings before them the different missions with which the Treasurer has accounts, and to which he makes remittances through a banking-house in London. These remittances are made by the express direction of the Committee, and every bill of exchange is purchased under the direction of a sub-committee who have charge of that branch of the business. And the Treasurer can show a written approval of every bill he has ever purchased.

“The same particularity runs through everything connected with the treasury. In case of a falling off in the receipts, so that it is necessary to make a temporary loan, the Prudential Committee has made it necessary for that loan to be approved in writing, by one or more of its members; and the Treasurer has no power to bind the Board by his promissory note, without such approval.

“The examination of the Treasurer’s books gives us pleasure and satisfaction; and we have no improvement to suggest. The financial operations of the Board, and the beautiful yet simple system which has been inaugurated for keeping its accounts, show that it has had the benefit of able and devoted officers.”

It does not appear that of the amount, contributed by Christian love and zeal for the foreign missions under our care, one dollar has ever been lost by unfaithfulness, incapacity, or negligence in the financial management of the Board.

Let us thank God for the past, and take courage for the future.

MEMORANDA OF MISSIONARIES CONNECTED WITH THE
CEYLON MISSION OF THE A. B. C. F. M.

AGNEW, MISS ELIZA. Born New York City, 1807, Feb. 2. Sailed, '39, July 30. Prin. Female Boarding School, Oodooville.

HOWLAND, WILLIAM WARE. Born West Brookfield, Mass., 1817, Feb. 25. Amh. C., '41; Union T. Sem., '45; ord. South Hadley, '45, Oct. 14; sailed, '45, Nov. 12. Stations, Batticotta, '46-'68; Tillipally, '68-'78; Oodooville, '79 —. In America, '57-'62. Married, '45, Oct. 14, Susan Reed, of Heath, born '19, Oct. 2; grad. Mt. Holyoke Fem. Sem.

HASTINGS, EUROTAS PARMELEE, D. D. Born Clinton, N. Y., 1821, Apr. 17. Ham. C., '42; Union T. Sem., '46; ord. Clinton, '46, Oct. 6; sailed, '46, Nov. 18. Stations, Batticotta, '47-'50; Manepy, '50-'52; Batticotta, '53-'55; Chavagacherry, '55-'58; Manepy, '58-'68; Batticotta, '72 —. In America, '52-'53, '69-'72, '81, '82. Married, '53, Mar. 9, Anna, dau. of Rev. Richard T. Cleveland, of Fayetteville, N. Y., born Windham, Ct., '30, July 9.

TOWNSHEND, HARRIET ELIZA, from Tabor, Iowa. Born Avon, O., 1841, Dec. 13. Sailed, '67, Oct. 9. Station, Oodoo-pitty.

HILLIS, HESTER A., of Magnolia, Iowa. Born Parkersburgh, Ind., 1841, Oct. 1. Iowa College. Sailed, '70, Jan. 22. Stations, Batticotta, '70-'75; Panditeripo, '75 —. In America, '80 —.

SMITH, THOMAS SNELL, son of Rev. John C. Smith, formerly of this Mission. Born Jaffna, 1845, Jan. 24. Monson Academy, Amh. C., '66; And. T. Sem., '69, having taken part of his theological course at Bangor; ord. Concord, Ill., '71, Mar. 21; sailed, '71, May 20. Stations, Manepy, '71-'79; Tillipally, '79 —. Married, '71, Mar. 21, Emily Maria, dau. of Rev. Samuel B. Fairbank, D. D., of the Maratha Mission, born Ahmednagar, '46, Nov. 21. Rockville Fem. Sem. and Wis. Fem. College.

HOWLAND, SAMUEL WHITTLESEY, son of W. W. Howland (above), born Batticotta, 1848, Mar. 4. Amh. C., '70; Union Sem., '73; ord. '73, May 7, and sailed, May 10. Stations: Oodooville, '73-'78; Oodoo-pitty, '78 —. Married, Mary E. K. Richardson.

HOWLAND, SUSAN R., daug. of W. W. Howland (above), born Batticotta, 1849, Nov. 15. Mt. Holyoke Sem., '70. Sailed, '73, Sept. 13. Oodooville Fem. Sem.

HASTINGS, RICHARD CLEVELAND, son of E. P. Hastings (above). Born Batticotta, 1854, Mar. 27. Ham. C., '75; Aub. Sem., '78; ord. Clinton, N. Y., '78, Apr. 9; sailed, '78, Oct. 26. Station, Batticotta.

LEITCH, GEORGE WASHINGTON. Born Danville, Vt., 1843, Jan. 25. McIndoes' Academy; sailed, '79, Oct. 11. Station, Manepy, 79 —.

LEITCH, MARGARET WINNING. Born Rygate, Vt., 1857, Mar. 25. St. Johnsbury and Peacham Acads.; two years in Oberlin C.; sailed and stationed with her brother, as above.

LEITCH MARY. Born Danville, Vt., 1851, Nov. 25. McIndoes' and St. Johnsbury Acads.; sailed and stationed as above.

 LETTERS FROM THE MISSIONS.

Foochow Mission — China.

OUT-STATIONS.

THE June *Herald* contained a very encouraging report of a missionary visit made by Mr. Hartwell and Dr. Whitney,

to Shau-wu and vicinity. Further interesting accounts have been received of a subsequent visit in the same region. On the way to Shau-wu calls were made at two out-stations, of which Mr. Hartwell says: —

“At Yang-kau we found nothing of very especial interest. Several who were regarded as inquirers last year had removed to other places, and only one or two new ones had taken their place. Some of the absent members had not been heard from since our previous visit. Two members, however, of a Methodist church in the Foochow Prefecture, had moved to live about five miles from the chapel, and these were received by letter.

“At Tsiang-loh the young preacher has been active, and by his social qualities has made friends with quite a number of the better class of the people. None of them, however, are as yet ready to assist in aiding us to secure a better location for a chapel. All I could do there was to arrange for a few repairs to improve the present uncomfortable quarters. There were two inquirers, young men, in place of the three or more who were considered as such last year, but who had moved away and been lost sight of. The population here is very heterogeneous as well as at Yang-kau, and we have had no helper till now who could speak the local dialect.”

Of the work in the city of Shau-wu Mr. Hartwell says:—

“The preacher is active and faithful in caring for the work. Two new members were received to the church. One is an earnest but uneducated man living at Shau-wu; the other, a boatman, lives three miles away. We stopped at his village the night before reaching Shau-wu, and had a short service in his house, conducted by a native helper who was with us. The younger brother of this man, also a boatman, was a professed inquirer last year, but had now joined the Romanists. I was somewhat surprised to find that several in this village, within the last few years, have become Romanists, who gained most of their knowledge of Christianity at our chapel at Shau-wu. I also found a member of our church teaching school this year in the house of one of these Romanists. As inducements to join them the Romanists promise freedom from contributing for religious purposes, liberty to trade in opium, and aid and influence in cases of litigation. Two persons were

disciplined by suspension from church privileges by the church at Shau-wu. Six expressed their desire to join at the next communion season, and two other applicants for baptism were absent. The work there is in an encouraging state in many respects. A prayer meeting is held in the hospital building, and the school taught there by a literary graduate, who is a member of the church, the helper regards as a success. He plans to have the non-reading church members come to an evening school for instruction.”

YANG-CHIN-K'ANG. A REMARKABLE MOVEMENT.

“This is a new name in our reports, but one of which we hope good news can be told for a long time to come. This village of over a hundred houses, which is a market town, or place where a market is held every fifth day, is about eighteen miles from Shau-wu. I had planned to visit the place on this trip, but had not anticipated such a cheering result. This village is the residence for part of the time of the native physician who was baptized at Shau-wu last November, and who had such great faith in prayer (see *Herald* for May last, pages 186, 187). The doctor had supposed that I might spend a Sabbath at his place, but I decided to spend Thursday, May 11, there instead of Sunday, and so reach Yang-kau for the Sabbath. On Tuesday I sent the Tsiang-loh second helper, whom I had brought over to Shau-wu, to Yang-chin-k'ang, to inform the doctor and the inquirers of my plan, and also to arrange for a service on Thursday afternoon, if practicable. They had invited me to come down with the design of baptizing some of the persons, and give advice respecting future plans.

“On Thursday morning the Shau-wu preacher and myself left the landing at Ta-chuh, an important market town, fifteen miles below Shau-wu, on the right bank of the river, and walked in three or four miles to our destination. We had a cordial greeting from the doctor and others. I was especially pleased with the doctor's son, a lad of eighteen. More pleasant manners than his I have scarcely witnessed in my life. We sat down in the

open hall of the house, the large posts of which showed it to have been a fine house in its day. The hall belonged in common to several families, the doctor having only a share in it. Still he had made it a thoroughly Christian hall, and here he had held Sabbath worship since last August, having begun this about three months before his baptism. At the back of the hall, in place of the usual idols and ancestral tablets, he had the Chinese character for happiness finely written, and on the two sides of this a pair of Christian scrolls. On the two sides of the hall were hung three pairs of other Christian couplets. It was a pleasant sight to the Christian eye.

"The doctor, who is a very methodical and quiet man, brought out his book with the names of all the men who had come to his service a sufficient number of times to deserve a record there. His own name headed the list, and there was a preface with several forms of prayer, and recording the time when he first began to pray, the date of beginning public worship, and the date of his baptism, etc. To my surprise this list contained *forty names*, and no names of females were recorded, though I was informed the wives or relatives of several of the men sometimes attend worship, and appear to be interested. The doctor is a widower, and this may be a reason for his caution in recording the names of females. We had the doctor first make out a selected list of those whom he regarded as truly converted men. He gave the names of eighteen persons in respect to whom he had no doubt as to their being true Christians. He also added in another list ten names of those in whom he had less confidence, but thought they might be converted.

"Soon after eleven o'clock persons whose names were down began to come in, one from the doctor's native place five miles away to the west, and five from villages three miles to the east. They came, notwithstanding it was a week day, most of them being farmers, and this the season to transplant their rice fields, a very busy time with them. Some persons whose names were on the list were unable to come, but fourteen came, and I ques-

tioned them, the Shaw-wu preacher and the Tsiang-loh helper acting as interpreters."

A CHURCH ORGANIZED.

"After this, in view of the difficulty of selecting only three or four as worthy of baptism, the Shau-wu preacher, although he had previously advised to receive only a few, now suggested that we alter our plan and baptize a larger number, if they would mutually promise to care for and help each other to obey the truth. As this plan seemed best, it was decided to form the persons baptized into a new church. The fourteen were called together, and the proposal stated to them. They all seemed pleased with the plan. They were then sent out, one by one, and the others asked if they had confidence in this man's piety, and would promise to aid him and watch over him as a Christian. Thus they were called to vote on every one. The doctor objected to receiving one of the persons at this time, as he was not yet sufficiently careful in observing the Sabbath. Three of the others proposed to wait till another opportunity before receiving baptism. So that only ten were selected to be received by baptism at this time.

"A public service was then held, at which the Shau-wu preacher explained the meaning of our services, and they were baptized, formed into a church, and partook of the communion. The villagers filled the hall to witness the services, but were quite still and respectful. There was a marked contrast from what we should expect, under like circumstances, in any village around Foochow.

"About five P. M. I returned to our boat, leaving the Shau-wu preacher to spend the Sabbath with them, and advise as to future plans. The doctor evidently is being blessed in doing a good and important work, but he wishes for help in it. The Shau-wu helper thought he could spend a week here occasionally, but that is not a sufficient relief to the doctor. The Sabbath services confine him so he cannot go about the country vaccinating as he has done, on which account his income suffers, and he is not rich. His labors about the country, too, are very useful. He reports one or two persons in several places who

are somewhat interested in the truth. He mentions three villages, from six to twenty miles from Yang chin-k'ang, where this is the case. We shall wait for a report from the Shau-wu preacher, and then if it seems best, send the helper at Tsiang-loh to aid here during the summer, leaving only the colporter at that place. I trust some one will be able to come out soon and care for this important movement."

North China Mission.

NORTHERN SHANSE.

AN interesting letter has been received from Mr. F. M. Chapin, of Kalgan, relating to a visit made by himself and Mr. Roberts to the northern portion of the province of Shanse. Crossing the Yang River they passed through several cities, chief among which is Ta Tung, a business center, with a population of over one hundred thousand. There are great plains south and east of Ta Tung, but between this section of Shanse and Tai-yuen-fu, there are mountain ranges of such extent that it would be easier to reach this northern region from Kalgan than from the south. After an extended tour Messrs. Chapin and Roberts crossed the Great Wall and returned to Kalgan through Mongolia. We cannot make room for their itinerary, but the following summary of results is from the pen of Mr. Chapin:—

"Our reception by the people was much better than we anticipated; far better than what we ordinarily experience while touring about Yü-chou. Passing through a town or village we heard on every side, 'Foreigner,' 'foreigner,' 'the foreigners have come,' very seldom the abusive epithet, 'devil' or 'foreign devil.' Equally respectful was their attention to our preaching.

"We observed in the region to the south of Ta Tung that the village people were more intelligent than those about here; many bought books, not because they were curiosities, but because they desired something to read. At Huai-jen and Sai-yao we reached the edge of the great

famine district; to the north and east of those places there seems to have been small loss of life, although the people reported high prices and great suffering.

THE USE OF OPIUM.

"More important than anything yet mentioned is the information gathered as to the raising and consumption of opium. It has been well-known that the province of Shanse produced annually a large amount of the drug—how much it is impossible to determine. Our observations, together with the statements of the people, lead us to believe that fully one third, and, perhaps, more than one half, of the male population in the district to the west, through which we traveled, use opium daily. Nor is this the saddest part of the tale. In and about Peking the opium smokers are either men of money or the riff-raff of the yamens; in Kalgan, besides these, is a large proportion of the soldiers, traders, and certain artisans; but in Shanse its use is not confined to any trade or profession. In a village composed almost wholly of farmers, we were told that more than one third of the people used opium in some form, and it needed only one glance at the crowd about us to be assured that the statement was not exaggerated.

"All are agreed that the growth and use of this poison increases rapidly from year to year, proof of which is seen in the present low price of the drug as compared with previous years. One man, a farmer in Mongolia, told me his daily allowance of opium cost him five cents, while his food cost him only two. Five cents' worth of opium seems a small amount, but in his case it meant about forty grains.

"These, then, are the results: A country tolerably easy of access from either of the prefectural cities Ta Tung and Sho P'ing, and containing from one to three million of inhabitants; the people respectful and ready listeners to the truth, yet owing to the increasing use of opium likely to become so reduced in the scale of humanity as to lose all sense of right and wrong; so weakened in body as to descend from one depth of poverty to an-

other still deeper. But who can tell the results of opium on the Chinese people?

"As the people of Chihli are more intelligent and enterprising than those of Shantung, so the Shanse men are better merchants than those of Chihli. The banks of Peking, Kalgan, and many other places in this province, are owned by them. Wherever there is an opening to make money there you may expect to find the shrewd, unscrupulous trader from Shanse.

"An instance of the manner in which opium sears the consciences of men is the case of Teacher Wang, a converted Confucianist who was received into the church last winter. It was recently discovered that he smoked opium. On being charged with it he boldly denied; but becoming satisfied that the evidence against him was not to be gainsaid, he confessed the same day to Dr. Murdock, and desired medicine that he might reform. With the discovery that he used opium was unearthed a long tissue of lies, all the effects of his habit. Most Chinese teachers care something for their reputation, and some dependence can be placed upon their word, but the lies this man told while under the power of the narcotic, lies, useless, without excuse, show that his conscience, like his palate, had been completely drugged."

OFFICIAL HOSTILITY IN SHANTUNG.

The last *Herald* referred to the difficulties placed by a local magistrate in the way of obtaining the deed for a chapel at Ti-chi, but that the deed was at last obtained. New and serious difficulties have now arisen because of the bitter hostility of officials who seem to disregard both law and honor. There is clearly a purpose in that section to drive out foreigners. This, it should be remembered, is not the wish of the people, but only of the officials. Mr. Smith writes from P'ang Chia village that certain yamen subordinates had made an infamous charge against the daughter of Helper Hon, involving also the character of the whole church, of which she is a member. This prosecution, though utterly irregular, and pronounced at once at the Foreign Office as 'an attempt either to extort money or

to gratify spite,' was pressed in a most illegal way.

At Te-chow, also, the United States Consul, Mr. Tuck, who had visited Chinan-fu in behalf of the American Presbyterian Mission, and was escorted by a military guard from the governor of Shantung, was mobbed for an hour, pelted with dirt and stones by a crowd of people. Of this affair Mr. Smith says:—

"No one would show the way to the inn or to the yamên, and the official at the principal gate informed the consul and his attendants that their case was none of *his* business. A military officer at length furnished an escort, and they reached their inn. By the aid of the Chi-nan-fu guard one man of respectable appearance, whom they identified in the act of throwing missiles, was arrested and taken to the magistrate's yamên. The interview which followed is one of the most extraordinary of which I ever heard, as between a foreign and a Chinese official. The magistrate reluctantly, and after long delay, made a pretense of examining the individual brought before him, but privately gave orders that he should be allowed to escape the moment the examination was over, and before any punishment could take place.

"This plan was carried out, but the Chi-nan-fu soldiers, not perhaps in the secret, pursued and recaptured him. Before this took place the magistrate rose in (affected) wrath, dashed his cap on the floor, and declared that the man had been forcibly seized from the yamen! When brought back, he ordered a nominal punishment, which was administered in so frivolous a manner that Mr. Tuck ordered it stopped. The man was ornamented with a very high wooden collar, removed the moment Mr. Tuck was out of sight, and this was the only arrest made, and the only punishment inflicted, for an assault lasting an hour, in which hundreds of persons were concerned, and of which thousands were witnesses! A few copies of a proclamation, issued according to promise to the consul, were posted, embodying the 'toleration clause' from the American Treaty, and forbidding hostility to Christianity. As soon as Mr. Tuck was

gone, *these were scrubbed down with a broom and water!* The magistrate in person called on the man whom he had made a pretense of having punished, and apologized for the unlucky necessity which made it necessary to go through the motions to 'blind the eyes' of the foreigners!

"A proclamation was then issued, forbidding 'heresies' and 'false doctrines,' and private instructions were given to the local constables, that in case any preachers of the 'Jesus sect' appeared at fairs, etc., they were to be apprehended under the terms of this order, and the magistrates would decide upon their punishment.

"It is needless to say that *all* preaching within the jurisdiction of Te-chow is for the present at an end. Those who know anything of Chinese *yamêns*, will easily understand what influence all this has had upon the people. Entire friendliness is changed to open hostility. It is no longer safe even to go through Te-chow. The effect upon that part of our church which is within the radius of those influences, is the effect of a severe frost on a flower-garden. There are many who remain in the same fixed faith, but it would be the height of folly for them to do otherwise than bend to the storm. Much of the mischief will prove permanent. The art of rioting is a difficult one to forget. Even the removal or disgrace of this magistrate would not extirpate the evil passions he has invoked so successfully."

Japan Mission.

A NEW CHURCH. A CONVERTED SAKÉ BREWER.

MR. PETTEE, of Okayama, writes, May 6:—

"It was my special privilege to be present last week at the organization of a church in Takahashi, our leading out-station. This charming mountain town, of ten thousand people, lies twenty-seven miles to the northwest of us, in a narrow valley, overlooked by high hills cultivated far up their steep sides. One of these hills is crowned by the remnants of an old

time castle, which now looks down in solemn silence on the long, narrow bustling town at its foot.

"Of the fifteen candidates for baptism, the first to be examined was Mr. S—, concerning whom hope and fear have alternated steadily for two years. He is a wide awake business man, has been prominent in local politics, is a man of large influence, and a generous measure of popularity. One branch of his business was the manufacture and sale of *saké*, in which, by his own pluck and push, he had gained the reputation of the best *saké* producing house in all this region.

"Christianity met this man largely through the influence of an old friend and co-worker here, and, as may be imagined, there was a terrible contest which lasted for months. For this man to give up a business which had brought him plenty of ducats, and also to keep the Sabbath, was a test which might well make us tremble for the outcome. But the crisis was safely passed, and though searching questions were asked, no member of the council doubted the genuineness of the man's conversion and new purpose in life. When asked as to the reason for a change in his business and his feelings in view of the pecuniary loss and little persecutions consequent on his new professions, he quietly answered, 'It is ours to suffer with Christ, as well as rejoice with him.' The balance of his liquor he is turning into vinegar, and the sourer it becomes, the sweeter and stronger grows the heart of its owner. He was a man formerly of a turbulent spirit, and that a change in this respect has taken place, is shown by a gift, recently received from the governor of this province, of a large autograph motto, 'Blessed are the peace makers,' now to be seen hanging in the converted store.

"I may add also what is to us a peculiarly pleasing item, that our friendly governor gave another autograph motto at the same time to the Takahashi Sabbath-school, 'Blessed are the pure in heart,' showing thereby his appreciation of Sabbath-school work, and some knowledge of the Scriptures.

"Among the other candidates were three

prominent physicians and another member of a doctor's family, worth noting as showing the large proportionate influence which medical missionary work has had on this out-station. There was also a colporter in the employ of the American Bible Society, another young man who it is hoped will become an evangelist. Among the seven women received, two were teachers in a large sewing school."

MASS MEETINGS.

"Two mass meetings in a large theater had been planned for the following day, and although the windows of heaven were opened and rain was upon the earth day and night, the programme was carried out in its entirety. Considering that the theater always closes on a rainy day, we thought an audience of two hundred more than could have been expected, especially as it was composed of those who evidently came to hear.

"In order to counteract the influence of Christianity in thus organizing a church and holding mass meetings, the Buddhists arranged for a three days' meeting at the same time. One of the priests in his speech bore false witness against Christianity. A townsman, not known to have any leanings toward the true religion, rose in the audience and said, 'That remark is untrue. To-morrow night we shall hear all about this new religion, and will be able ourselves to compare it with the one you offer us.' It was a speech characteristic of the temper of the times, and specially so, I think, of the place where this new church, No. 19 in the sisterhood of Japanese Congregational churches, is located. Mr. Kajiro, an old *protégé* of Mr. De Forest's at Osaka, and more recently an evangelist on Shikoku, at the urgent and oft-repeated request of the people, becomes the acting pastor of the young church, while Mr. Hinomiya, who has thus far had charge of the work there, goes to be Mr. Ise's right hand man across the Inland sea. Takahashi has been entirely self-supporting for a year, and now raises about twenty-three Japanese dollars every month, bringing it financially into well-nigh the front rank of Chris-

tian churches in Japan. Delegations of Christians were present from four or five out-stations in this province, or places that would be out-stations if we had evangelists enough to man them. They wanted to see how the thing was done, that they might be prepared, if their turn should come next."

YIELDING TO PERSECUTION.

"On our return to Okayama we were forced to come down from these heights of special fellowship and privilege, being met by the news that two young men, members of this church, but living seven miles out of the city, had been driven by the persecution of Buddhist priests, who practically control every interest in their village, to formally renounce Christianity and turn back to the old heathen faith. The young men had sent a letter to the Okayama church, asking to be released from all connection with it, and responsibility for its work.

"Pastor Kanamori lost no time in riding over to see them. Finding that they were pledged to each other not to yield to any influence that might be brought to bear upon them, and especially that direct argument would not reach them, he turned to the Bible and portrayed in its language the sin of denying Christ. Then with all the love and earnestness that a strong, tender nature can feel, he told them a chapter out of his own history, the story of the persecution he had suffered in his young Christian days at Kumamoto. He told them how God had blessed that experience to him, and through him to others, and begged them to stand firm for the right.

"They were deeply impressed by his words, and, though still weak and wavering, give signs of a determination to obey the truth. The church held a special prayer meeting for them on Sunday afternoon, and everything possible is being done to sustain and strengthen them, and with some hope of success. Stronger in faith than either of them, is a young man in the same place, whose grit and grace in the midst of little persecutions it is cheering to witness."

JOSEPH COOK AT KIOTO.

Accounts have appeared in several religious papers of the United States of Mr. Cook's addresses in Japan, yet the following reference to a great meeting in Kioto, in one of Dr. Gordon's letters, will be read with interest. Dr. Gordon says:—

"You must know that while a national parliament has not yet been established, there are already local assemblies where representatives elected by the people discuss and decide many matters of local interest. That which meets in Kioto includes the city and two or three outlying provinces. Leading members of this assembly invited Mr. Cook to deliver the address, and they provided the building and assumed all the expenses. They issued tickets of admission, and many members of the assembly, and leading officials of the city government, were present, the vice-governor being on the platform. Some Buddhist priests were invited and were present, as were many of the most intelligent men of the city. The largest building that could that day be secured was a theater holding twelve hundred to fifteen hundred, and it was filled to its utmost capacity.

"Mr. Cook's address with its interpretation occupied *three hours and three quarters*, during the whole of which time, with perhaps the exception of the last twenty minutes, when some began to leave the room, there was the most perfect order. The address was the same as that given in Kobe, only fuller and more outspoken. It was indeed a rare day.

"It is probable that the address was more distinctively religious than some— for example, the vice-governor— expected it to be; still, they knew what his addresses had been elsewhere, and they invited him without even a shadow of a suggestion that he should trim his speech.

"Coming out of that meeting with the recollection that that great audience of legislators, a vice-governor, and many lower officials, physicians, lawyers, editors, teachers, pupils, priests, merchants, etc., have been sitting in perfect quietness and attention for hours listening to a Christian preacher, a foreigner, too, at that, declaring here in this old sacred

city of Kioto, that Christianity alone can give them the civilization they seek, the safe constitutional freedom to which they aspire, and then recalling the fact that within ten years a Protestant Christian, imprisoned for his faith alone, died in the prison of this same city, one could hardly help shouting, 'What hath God wrought.'

A MARKED CONVERT.

Dr. Gordon also sends the following account of one of the twenty persons baptized at Kioto, June 4:—

"I think Mr. Davis wrote you some time ago of a man seventy-three years old, who lives some fifteen miles away on the west coast of Lake Biwa, who had been for years studying the Bible alone, and who had apparently entered the kingdom from the simple study of God's Word. He came over to see Mr. Neesima on Saturday, and hearing that there were to be baptisms on the following day earnestly besought baptism for himself. A committee was appointed from our second church to examine him, and it was my privilege to sit with them. After a conference of an hour, it seemed to be the feeling of all that we could not refuse him.

"First he has written three small volumes of Chinese poetry on Christianity, a result of his study and meditation. Some of these poems are said to show a very deep spiritual insight. Again he seems to have made himself known as a believer in his village, and to have had prayer and Scripture-reading in his family. Among other things he said that 'many disliked Christianity because of the cross, but to my mind *the cross is the distinctive glory of Christianity!*'

"'Buddhism and Confucianism have nothing like the cross, and so,' he said, 'I make the cross very important.' Such cases ought to strengthen our faith."

 West Central African Mission.

BIHÉ VISITED.

TWO LETTERS have been received this month from Mr. Sanders, the first a brief one announcing his arrival at Bihé, the

other giving a fuller account of his journey, written at Benguela, whither he had gone to meet Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir. Several illustrations of scenes in Bihé may be found in the Young People's Department of this month. Mr. Sanders' first letter is dated Bihé, April 6:—

"At last it is Bihé at the head of the letter. In the Lord's own good time one of us has reached the place for which we started. I feel that I must write a few lines as a sort of salutation.

"To-night I am in the village of Chilemo. It is large, but as slattern in appearance as a neglected barn-yard with an ancient barn attached. From the appearance of some villages we passed I expected a better looking place. The nettles are so rank that they stung my hands as I went along the regular paths. But inside the private inclosures they keep things neater.

"I am in a hut to-night that belongs to the man who came down with the message that we would be killed if we entered Bihé. How is this for a change in the aspect of our affairs? As yet I have seen very little of Bihé. Thus far the impression has not been over favorable. Some of the men have a swagger that I have not seen in Bailunda, but noticeable among loafers at home. And yet some of those very men have the *appearance* of being able persons, more so than the average."

THE JOURNEY INLAND.

In the fuller account of his journey, written at Benguela, May 6, Mr. Sanders reports that when only three miles from Bailunda towards Bihé, the mule, whose conduct, as reported in the last *Herald*, was so remarkable, died in a river they were crossing, so that they were obliged to wait for a tepoia and porters. These porters were indisposed to make marches of any considerable length. Mr. Sanders says:—

"On the second day I had to get out of the tepoia and walk away from the porters to keep them going till noon. On the third day they decided to camp at eleven, so I left them and went on to Biheli, which

was reached about five o'clock. I had overtaken José and a seculo sent by Kwikwi. José I had expected to meet on the second day, as he was sent to call on the soba, but not finding me as agreed, he had gone on. I sent word back to my men to meet me in Bihé.

"The next morning José, the seculo, wife and child, and I set out, and about one P. M. reached Chitikemunu. Here José had cousins in one village, and they gave us hospitality. This place is in Bihé. The huts had doors with locks and keys. I slept on a bedstead made with native hatchets after the pattern of some at the coast. Late in the afternoon my tepoia men and tepoia arrived. On next morning tepoia men, seculo, and even José, were determined to wait for the men with my loads. I said we would go on, and they said we would not. José saw reason to change his mind in a brief space, and we two set out for the king's village. Soon the seculo and carriers caught up, and we traveled till about 3.30 P. M.; then one village entertained us after we had been refused at another. Soon, to my great pleasure, the load carriers came up. I made a raid instantly on the last of the bread that Mrs. Walter had made for me just before I left.

"I have questioned much whether I acted prudently in abandoning everything and leaving the carriers as I did. There was no danger of violence to me, or of loss of loads. I think now that I would not often resort to such a measure. All know that we never strike carriers, and if they were very high-minded, they would try to serve us all the better on that account. But being such as they are, they thought to do as they pleased. They thought, too, that without them I would be helpless. So I left them, not having my coat, and but one yard of cloth. Till they caught up with us, José and I kept telling the people we met to hurry on the tired carriers. They met a good deal of contempt for abandoning 'the white man.' On the journey from Bailunda to Benguela I reaped good fruits of the act. The carriers went with me, though I traveled till four o'clock."

KING CHILEMO.

“The day after the load carriers caught up with me, we reached the village of Bihé’s ruler. The natives call him Chilemo. He told me that his name is Antonio Kangömbé (not Kagnombe). The last name is the diminutive for ‘ox.’ Hence he might be called in our language, Antonio Small-ox, or Little-ox. The next morning I called on him. He was clad in a battered ‘plug hat,’ and a military coat given by De Serpa Pinto, I was told. It has never been cleaned since given, unless appearances are very deceitful. A filthy shirt and a large cloth from the waist to foot, completed his attire. His appearance is that of an old toper, and indeed Mrs. Kangombe and a seculo by name of Chitandula are said to be the real rulers. He (the soba) welcomed us, and appointed a place for us to settle in. I said that we were not obliged to settle in his country, and unless a location which suited us could be obtained, we would not come there.

“The next day I went to the place, and it was not satisfactory. The day after I came back to the king’s village, and the following morning I went to say good-by to the king. Since we will not settle where he appointed, he says we may look around for a location; his country is before us. This certainly is all we ask of him. He at first would not hear of my leaving so soon. When I had overcome, as I supposed, all valid objections, he said that if I went so soon, people would say I was not pleased with him. I replied that if I left now I would go pleased, and the people would be mistaken, but that if he kept me till to-morrow, I certainly would go off displeased with him. He decided not to detain me.

“Kwikwi is far more of a man than Chilemo. But the latter did what the other cannot do. When Kwikwi gets a present he has to divide and give nearly all to his seculos. Chilemo glanced at my little bale (ten pieces cloth assorted, two shirts, and one blanket), and saying, ‘I am king,’ ordered it to be carried into his house.

“In the evening some seculos came and demanded cloth on the ground that the

king had kept all my present. I offered to ask the king to divide with them, but refused to accede to their demand. One piece which I meant to divide between two particular seculos, I let them have.”

BELMONTE. SILVA PORTO’S PLACE.

“At some other time you will probably receive descriptions in abundance, so I will not give any now. I went out of Bihé by way of Belmonte, having entered further south. I was disappointed in both the place and its occupants. A mulatto daughter and an adopted daughter of Silva Porto’s were there. I brought two pieces of cloth to pay up what Porto long ago lent to a seculo of ours. At first Miss Porto would not take it, and finally was dissatisfied that I brought only that and no especial present for her. A young man who soon came in (Risquete) began to tell me his grievances, and then beg cloth. I was glad to get away from the place in fifteen or twenty minutes.

“The only special thing on return was that we had to ford two streams that had become very full of water since we passed them before. In the first the water was up to the armpits to one crossing on the bridge. The bridge part of the way was one stick about four inches in diameter, and another that served for railing. At the other stream the water was almost as high at the bridge, and we had to wade in mud and water a quarter of a mile.”

There are no letters from any of the missionaries at Bailunda, but Mr. Sanders reports that as he left for the coast, Dr. and Mrs. Nichols were not well, so that Dr. Nichols was hoping to go to Bihé in the thought that they should be better there.

The party of reënforcements, as our readers have been informed before this, were unable to leave Lisbon as early as they had hoped to do, so that Mr. Sanders will be detained at Benguela a whole month awaiting their arrival.

Western Turkey Mission.

THEOLOGICAL SEMINARY AT MARSOVAN.

THE annual report of this seminary shows that the six members of the

senior class who did not study English, were graduated in November last, one of the young men being a Greek. Others were compelled to leave the class during the year, but *thirteen* were formally graduated on the 5th of May last, and entered at once upon their work. Of these graduates the report says :—

“They have done excellent work during the winter, greatly to the advantage of their English, and, we trust, are much better prepared for their various posts of usefulness. Their examinations before graduating were wholly in English; and their orations, in English, Turkish, Armenian, and Greek, were much to their credit and full of promise for the future. This class, of twenty-one members in all, has thus passed out from under our direct influence. The class which succeeds is much smaller; five Armenians and one Greek constituting the class which commenced theological study, April 3. Two other Greeks, for three years members of this class, are on their way to the center and fountain of Greek culture and letters. Their course simply illustrates the fact that when the Greek fever takes strong hold of a young man, he gravitates directly, not to any point in Turkey, but to Athens. One other Greek member of this class we did not regard as a suitable candidate for theological study, at least not yet. Since October, the seminary and preparatory school have enjoyed the services as Greek teacher of a graduate of the University of Athens, for many years a well-known teacher of Greek in his native city of Kerasun.

“During the past year a new feature in our course of instruction has been introduced, namely, lectures one evening a week, or less often, by the teachers in turn, on historical, biographical, scientific, and popular subjects. These have been very favorably received, and may, perhaps, be continued. The intellectual and moral tone of our classes during the year has been in happy contrast to what we were obliged to mention in our last report.”

EVANGELICAL LITERATURE NEEDED.

On this theme Dr. E. E. Bliss writes :—

“Just now there is a special call, and one likely to grow louder and louder, for

books for the young, for family reading, books corresponding in some respects to those so lavishly supplied in America for Sunday-school libraries. In former years the ‘Gospel readers,’ as they were then called, were to a very great extent single individuals, one in a family, a son reading in spite of the prohibition of his father, the father ready, perhaps, to snatch the book from his son’s hands and cast it into the fire; a wife reading apart from her husband, etc.; a husband apart from the wife. In those times it was emphatically true that a man’s foes were they of his own household. To this day there are hundreds here and there who are for the Gospel’s sake living separated by priestly authority from wife and children; brothers and sisters who for years have never met because the one or the other had cast in his or her lot with the people of God.

“This state of things is, however, now passing away. God is putting these solitary ones in families. Sometimes the husband has gained the wife, sometimes the wife the husband. Christian households are multiplying all over the land. In these households there must be Christian books. The Bible, of course, will be there a treasure-house of Christian knowledge, and the text-book for the training of the members of the family in all the doctrines and precepts of religion. But helps are needed in the study of the Bible, narratives of Christian life and experience, books attractive and useful for the young as well as for the old. If these households are to be worthy representatives of the religion they profess, if they are to be examples in the community of the power of godliness, if they are to be lights in that community, there must be intelligence as well as piety in the parents. If the children are to be restrained from walking in evil ways, to which there will be so many temptations from the society of other young persons about them, home must be made attractive by the sources of mental and moral improvement to be found there.”

AN EFFICIENT COLPORTER.

Mr. Fowle, in reporting the work of the Cesarea station for the year, says :—

“Colportage and book distribution have been pushed this year with great vigor, and with unusual success. More has been done by preachers than ever before, several of them touring regularly ten days in each month. But our old servant Taros has astonished us all. In nine and a half months he put into circulation 1,637 copies of Scriptures, and 844 copies of other books. Taking his books in his hands, he would cry them through the streets with Yankee push combined with Armenian shrewdness. He is courageous, yet careful; bold, yet self-possessed; and has great skill in outflanking the opposition that he cannot allay.

“Having succeeded in getting his books into the Armenian schools of Talas and neighboring villages, he took certificates and letters of recommendation from the priests, and armed with these, he has been able to introduce our mission books into many Armenian schools. In all our field during the year, there have been sold 3,322 copies of the Scriptures, and 3,036 copies of other books, making an aggregate value of more than \$1,134. Is there not great reason to hope that the scattering abroad of so many copies of God’s Word will prove a great blessing to the land? If it be true that the Word of the Lord shall not return unto Him void, have we not a right to look for a rich harvest from such a bountiful sowing?”

Central Turkey Mission.

INCREASING LIGHT.

IN the annual report from Marash, among several grounds for encouragement named, the growing intelligence of the people is specially mentioned:—

“The faithful, patient work done for so many years in our Protestant schools is now showing its results. Everywhere old prejudices are disappearing; everywhere the people are becoming more and more receptive of new ideas; everywhere young men of broader views and more enlightened judgment than their fathers are coming forward to take places of responsibility in our churches and communities, and to push forward the good work of de-

livering their people from the chains of old errors and superstitions. The influences thus set in motion are not by any means confined to those who call themselves Protestants. Indeed, one of the most remarkable signs of the present time is the extraordinary zeal for education now fully awakened among the Greeks and Armenians of all our important towns and cities. The spiritual results of this new and enthusiastic movement in the old communions may not at first be all that we could wish; but that great good is ultimately to result from it, it is impossible to doubt: it is the Renaissance which accompanies and assists the reformation.

“There is reason to believe that even the torpidity of Islam is beginning to be stirred at last by the new intellectual forces now pressing in from the west. Among the signs of this may be noted the founding at Adana of a new Moslem college, for the teaching mainly of modern languages, mathematics, and natural science.”

Eastern Turkey Mission.

THE HARPOOT FIELD.

IN the report of the Harpoot station for the year 1881, Mr. Browne says:—

“Last November two pastors were installed, one of them over a church organized at the same time in Chemishgezek, in the center of a region comprising some twenty Armenian villages. The first church, at Aghun, has been much strengthened this winter by the earnest labors of their first pastor, who is now faithfully shepherding four neighboring villages, while the new church of twenty-six members in Chemishgezek has already added a third to its membership, and is making itself a power in the city and region. There are some five other communities who would joyfully follow their lead, if only a season of material prosperity could enable them to fulfill the necessary pecuniary conditions. With twenty-two churches and sixty-three preaching places, and nearly six thousand in our Sabbath congregations, and over five thousand in our Sabbath-schools, we yet feel a great need and longing for a fresh baptism of

the Spirit on us all. Parts of our field have been refreshed by his gracious influence, coming down quietly like showers upon the mown grass. These times of refreshing began in most cases with the Week of Prayer, and continued till the scattering of the people with the opening of spring. We already enumerate more than one hundred as the first fruits of the heavenly harvest. These and others yet to be gathered are not included in the number reported in our table for 1881.

"Most gracious of all was the wonderful awakening among the women, two hundred, three hundred, and even four hundred having attended Miss Bush's meetings, two hundred being the average for three weeks in one place, where not less than seventy-five engaged in prayer and exhortation. Most have gone to their fields, but there is life and growth within them which will ripen only in eternity. There is among them a deep and widespread interest in reading, and in working to support girls' schools and Bible women and other forms of practical Christianity. We feel that a work of rare possibility and richest promise is now opening in our field for 'Women's Work for Women.'

"When we consider the wretched political and economic condition of the country, its poor crops, crippled trade, ruined industries, and universal impoverishment, and that so great as to be almost insupportable, causing many among us, formerly regarded wealthy, gladly to accept humblest employment, and scores of families from different villages to migrate south and west that they may not suffer for food; when in face of all this our people not simply maintain their generous giving for love of Christ, but have heroically increased it on all items, save building, — giving last year for the pastors and preachers, \$2,790, and this year, \$3,005; for schools, in 1880, \$1,359, in 1881, \$1,677; for general benevolence, in 1879, \$1,750, in 1881, \$2,356; a total of \$7,038, or nearly \$3.00 for each Protestant tax-payer, — we cannot but think this is *grand giving*, a proof of loyalty to the King, not in word only, but in deed and in truth.

"We look with foreboding to the future of these brave little communities, and with

them lift our eyes unto the hills whence cometh our help. But in the present we rejoice greatly, that they give not grudgingly, nor of necessity, but cheerfully, bountifully, though painfully, often with great sacrifice, assured that it shall abound unto their eternal riches."

THE MARDIN FIELD.

In the city of Mardin there is much to discourage in the attitude assumed by the church towards the missionaries on account of the policy of the mission in the matter of self-support. Efforts towards the adjustment of the difficulty have hitherto been thwarted. In the meanwhile a new congregation has been formed on the east side of the city, which is thriving, the attendance of the women being specially noticeable. Miss Sears wrote, May 8: —

"On the last Sabbath of April I noticed that more than half of the women present were outsiders, among whom was one Moslem woman. Also at another service two Moslem women were present. Some outsiders are also drawn into the women's meetings which are held on Wednesday afternoons. A Sabbath-school has been established within the last month, of which Mr. Dewey has the superintendence. It is well attended, and the black-board exercise, and general questions upon the lesson at the close, which are new to this people, awaken a good deal of interest.

"The Protestants in Benabeel, who have been desirous for the last two or three years, to build a place of worship, have at last made a beginning, the foundations are already laid, and the people are busy getting ready the material, and doing with their own hands such part of the work as they are able.

"As a matter of course the building of a church in Benabeel arouses the opposition of the Jacobite community, and an attack on the preacher, one Sunday afternoon, grew into a quarrel in which a large number of the villagers participated, and which might have ended in something worse than mere blows had not the leading Protestant brethren wisely withdrawn from the village for the night. When the

Jacobites complained to their patriarch about the building of the church, he replied, "If we were able to prevent their building, what would be the use of doing so; they would go and hire a private house and worship there; but if they are allowed to build, the house will ultimately fall into our hands."

"The pastor from Karabash is spending a few days here, and yesterday at Monthly Concert spoke very encouragingly about the work in that village, and in some of the neighboring villages which he occasionally visits. Especially he spoke of the growth in spirituality of his own congregation, and of an expressed desire on the part of some to attain to the gospel standard of giving."

Maratha Mission.

AHMEDNAGAR THEOLOGICAL SEMINARY.

THIS seminary was opened in 1878, having but one class until 1881, when there

were two classes of six and ten members, respectively. From the report of the institution for 1881 it appears that, "Instruction was given to the senior class in the book of Psalms, Doctrinal Theology, the Economy of Revivals and of modern missions, Prophecy, Pastoral Work, and the Construction and Delivery of Sermons; to the second class, in the Introduction to the New Testament, Matthew, Natural Theology, and Church History; and to both classes, in English Grammar and Composition, and on Miracles.

"The first class, after four terms of study, graduated this year. One of the number has been called to act as pastor of the church connected with this mission at Bombay, a second has been ordained over the Sholapur church, a third is acting as pastor of a village church, a fourth is working as acting pastor and evangelist at Wai (an important center), and two are acting as evangelists and also as inspectors of schools in the Ahmednagar district.

NOTES FROM THE WIDE FIELD.

MISSIONS OF THE REFORMED CHURCH IN AMERICA.

THIS church has missions in China, India, and Japan. The income for the year ending May 1st, 1882, was \$58,184.71, which was about \$5,000 less than the average receipts of previous years. Of this amount \$25,702 came from churches; \$5,459 from Sabbath-schools; \$7,775 from their Woman's Board. The following table gives a summary of the work:—

	China.	India.	Japan.	Total.
Stations	1	5	3	9
Out Stations	12	65	24	101
Missionaries	3	6	7	16
Assistant Missionaries	8	6	10	24
Native Ministers	3	4	6	13
Catechists, or Preachers	14	17	8	39
Assistant Catechists	—	12	6	18
Readers	—	36	—	36
Schoolmasters, or Teachers	3	30	5	38
Schoolmistresses	—	12	1	13
Colporters	—	2	—	2
Churches	8	22	7	37
Communicants	741	1,481	403	2,625
Academies	1	2	2	5
Academies, Scholars in	30	33	62	130
Day Schools	5	82	3	90
Day Schools, Scholars in	89	2,611	60	2,760
Contributions of Native Churches	\$1,994.55	\$910	\$328.77	\$3,233.32

AMERICAN BAPTIST MISSIONARY UNION.

The receipts of this Board for the year ending April 1st, were \$352,787, of which \$157,989 came from donations; \$54,462 from legacies; \$59,102 from their three Woman's Boards. Of this amount over \$50,000 were given for special funds. Including this sum the payments of the year were \$353,183.

The European missions of the Baptist Union in London, Germany, France, Spain, and Greece, are carried on altogether by native laborers. The following table, condensed from the Annual Report just received, indicates the forces at work and the results achieved in its Asiatic Missions:—

	Stations.	Missionaries.	NATIVE PREACHERS.			Churches.	Baptized.	Members.
			Ordained.	Unordained.	Total.			
Burmah	12	96	126	362	488	471	1,651	23,483
Assam	6	17	9	28	37	29	239	1,765
Telugus, India	7	29	46	48	94	39	2,163	18,992
China	4	25	7	27	34	40	180	1,582
Japan	4	13	2	8	10	8	76	185
Totals	33	181	190	473	663	587	4,309	46,017

POLYNESIA.

NEW GUINEA. — The progress of the gospel in New Guinea within the past ten years, has been very marked. Port Moresby was discovered only ten years ago, though the natives of the whole island were before that well known for their treacherous and murderous propensities, but Port Moresby is now a center of Christian influence, a church of seven members having been formed last year, to which number twenty were added last New Year's day. Rev. Mr. Lawes, in the *London Chronicle*, says that the new church building erected by the natives, though unknown to any order of English ecclesiastical architecture, is often filled with a good congregation. Many of the children can read and sing sweetly. He speaks of the public prayers of the natives as forming a most impressive feature of the work. The aptness of their language and the absence of formal phrases is very striking. The little girls even sometimes conduct family prayers with much simplicity and devotion. There are now in New Guinea six principal stations, with as many native teachers. With the clearing of the bush the climate seems to have become more healthy. It was in New Guinea, at Kalo, about fifty miles from Port Moresby, that the sad massacre of ten native members of the mission took place in March of last year. It is believed that the action of the British man-of-war in inflicting punishment upon the leaders of the attacking party has been productive of good. The people recognize the justice of the punishment, and so far from being frightened away from the missionaries by the transaction, they seem to trust more firmly all their promises. Eleven chiefs were present at a religious service at Port Moresby on New Year's day, and each one said a few words. Seven years ago many of them would not have dared to enter the town. Whatever may be said of them, they are no longer pirates and murderers.

FII. — Reports do not come to us as often as we could wish from the Fiji Islands. Since the Wesleyan missions among those islands have passed under the control of an independent Conference covering that whole region, there is not such occasion for sending reports to England. We find, however, the following extract from a letter of a Wesleyan Missionary at Bau, the old capital of Fiji: "We are still prosecuting our work in this section of the mission field, and are not doing so without evidence of success to cheer and inspire us. Our membership has increased. A gracious move-

ment, too, was recently felt in a distant division of the circuit, where a few teachers have toiled with but slender encouragement, and fifty persons, principally adults, were awakened and sought admission into the church. The other day I received a letter from the native minister laboring at the Yasawan Islands, which form part of this circuit, in which I am informed that half-a-dozen teachers there had volunteered for New Britain. This I regard as good news, although the departure of these men, if their offer be accepted, will further reduce our staff. We sometimes hear it hinted that the religion of these natives is of a very superficial nature. This is only true as it respects those who have merely a nominal connection with us, but it is untrue as it regards our own members, the majority of whom live well and die well."

INDIA.

A SEPOY BAPTIZED. — A missionary of the London Society reports the conversion of a Sepoy who first heard the gospel from a street preacher in Madras. He is a soldier in a native regiment at Vizianagram, and well spoken of by his superior officers. The scene which took place at his baptism indicates the spirit of the people and the difficulties in the way of those who would confess Christ. The missionary, Rev. Mr. Goffin, writes: "On the Sunday morning we began the service as usual, Ramalingam — or, as he is now called, according to his own wish, Timothy — sitting in our midst, looking quietly happy. Beyond a few Sepoys gathered about the door of our little chapel, there was nothing to indicate that anything unusual was to take place. As I was reading the chapter, however, I saw a woman enter at the back. It was Timothy's mother. As soon as she caught sight of her son, she began crying and lamenting, and calling out to him something in Tamil. This noise soon attracted the attention of people outside, and the chapel was presently crowded in every part. It was impossible to continue the service, so I went to speak to the poor woman and persuade her to go away. But directly she saw me coming, she flung herself down on the floor at my feet, beating the ground with her head and hands, and crying most piteously. Some of the Sepoys were angrily asking me why I thus interfered with them and their religion, and would hardly listen to anything I said. I was debating with myself what to do, when Timothy arose from his seat, and, with an ashy face and hard-set lips, said in Tamil to some of his friends, "Have I not chosen? Why can't you let me go my way and you take yours?" Immediately two men lifted up the poor woman from the ground, and bore her away, struggling and crying, down the road to her house. After this we went on with the service, in the course of which I put a few questions to Timothy before the assembled crowd, which he quietly answered, and then I baptized him. Afterwards I addressed the people in Telugu, and Andrew followed in Tamil, and we concluded with prayer. Then they crowded round us, asking all sorts of questions, and trying hard to make us believe that it was only because he hoped to gain something that Timothy had thus changed his religion, as they called it. Since his baptism Timothy has attended our services as opportunity offered, and showed himself eager in studying the Bible and Tamil books. He has passed through no small trial of his faith and steadfastness. His mother considers him dead, and has, I am told, performed the funeral rites for her lost son; his brothers laugh at and annoy him, and the native officers regard him with suspicion, and will lose no opportunity of getting him into trouble with his superiors. He is cut off from his family and friends, and must live alone. Some Mohammedans applaud the step he has taken, and a few Roman Catholic Sepoys show him a little sympathy, but almost all are against him. How few of our friends at home have to endure so much for the sake of Jesus!"

CONVERTED BRAHMAN PRIESTS. — It is stated that in connection with the Santhal Mission there are five men now engaged in Christian service who were formerly Brahman priests. Two of these priests who have recently taken a stand on the side

of Christ, are reported as saying: "We are bound to suffer: if we come out boldly and witness for Christ, we shall be cast out and called all sorts of names for the gospel's sake; and if we remain as we are, enjoying all the pleasures of this life, and walking in the ways of the world, we are sure to suffer for our sins in the world to come.' They used a Bengalee proverb to represent their condition. They said: 'If a pumpkin falls on a saw, the pumpkin is injured, and not the saw; but if the saw falls on the pumpkin, the latter is crushed, yet the saw remains unhurt.' And so they said that God did not suffer in the least whichever course they took, but it made a great difference to them, for in the one case they would only suffer persecution for a short time, and then go to heaven, while in the other it would be pleasure now and hell hereafter."

CHINA.

MISSION HOSPITAL AT SWATOW. — The Presbyterian Church of England, in connection with its mission at Swatow, maintains a hospital which treated during 1881 2,872 in-patients, and 1,082 out-patients, making with some 800 prescribed for in the country, a total of 4,754 patients. Of these 63 were cases of men who came to be cured of opium-smoking. These smokers were found to belong to the poorer classes, and while some after treatment again return to the pipe, there are many cases of genuine reformation. *The Messenger* says: "The Mission Hospital at Swatow drew its patients last year from no fewer than *twelve hundred and twenty-one* towns and villages in the region around. Of nearly *three thousand* in-patients received during the year, the average time of residence in hospital was three weeks. During that period each patient was in daily contact with Christian teaching and Christian practice. Out of one hundred applicants, eighteen were received by baptism into the church. For the support of the hospital no more than £100 was required from England."

RUSSIA.

THE MOLOKANS. — Rev. B. Labaree, of the Presbyterian Mission in Persia, but now in Constantinople, writes to the *Foreign Missionary* of one of their Nestorian brethren who has been laboring among the Molokans of Russia, an interesting people with whom our missionaries at Erzurum have come in contact on the borders of Russia, near Kars. Mr. Labaree says: "I have had much pleasure in a visit from a Nestorian brother, of whom I have written you before, who is engaged in evangelistic work among the Molokans of Russia. He is a graduate of Seir Seminary. For twenty-two years he has lived in Russia in independent labors, preaching the gospel. Finding a considerable number of Molokans disposed to cast off their Quaker views of the ordinances, he began to labor with them. He made a special visit to Oroomiah some years ago to be ordained for this special service. He has proceeded in his apostolic work, preaching the gospel and gathering into little churches the fruits of his labors, having with his own hands ordained sixteen ruling elders in different parts of the country, up and down the Volga, and in the Crimea. These evangelical brethren now support him as an evangelist among themselves. They number about three thousand. Latterly he has become known to the evangelical Russian noblemen, who received their inspiration from Lord Radstock, who have given him the warm hand of fraternal fellowship. He relates many interesting incidents of his intercourse with the noble and wealthy of St. Petersburg, which illustrate both their true Christian spirit, and his own simple, unaffected piety. Though not a man of much learning, his good sense and his genuine devotion to his calling make him a most useful man. In his work he has encountered some practical subjects of no little perplexity. One prominent difficulty arises from the loose practices of the Molokans in the matter of divorce. Another, from the increasing influence of the Baptists."

AFRICA.

FRENCH MISSION TO THE BASUTOS.—The great disturbance in this mission, caused by the war, has been frequently referred to. M. Mabile has resumed work at his former station, and he writes from Morija, March 15: "It is only six days since I arrived, and I have not yet been able fully to take account of the real state of affairs, but I have seen and heard enough to understand that there are many material and moral ruins to be rebuilt. My brethren Cazalis and Dyke have done all that they could towards this in the present political circumstances of the country. Of the sixteen schools we had before the war, five are again in working order. Almost all the stations have resumed their usual proceedings. In a few days I hope to convene a general meeting of the whole church. This meeting will last two or three days, and then we shall know pretty well who have persevered in the way of salvation, and who have departed from it; some by failings of which they may repent, and others by a more or less complete return to pagan customs. The evangelists and schoolmasters are many of them scattered here and there. Will they all return to their labors? This is at present an unanswered question; indeed, we have hardly looked at it."

FIRST CONVERT AT UGANDA.—The glad message has come that after these years of labor at Mtesa's capital, one young native has given evidence of renewal by the Spirit of God. Nearly a year ago Duta and another lad were banished to an island on Lake Victoria Nyanza, by order of King Mtesa, because they had affirmed that the pagan religions were lies, and that Christianity was true. They were afterwards released, and Duta was allowed to accompany Mr. Pearson to Zanzibar. There he was baptized, and in writing to Mr. Pearson, now in England, he says: "Now I know that sin is a great matter in God's sight. I have been baptized in the name of the Father, Son, and Holy Ghost. I believe entirely that Jesus Christ is the Son of God, and he is God. I am writing to you on purpose that you may know that the boy whom you brought here now believes."

MISCELLANY.

WE WAIT AT OUR PERIL.

The doors of the world are opened both for the salvation of the heathen abroad and of the churches at home. If we unhappily shall add to the list of failures another people who did not meet their call, it will not be because we lack warnings of duty or teachings of the way of life. It is a sad and guilty word which we sometimes hear, that "we have enough to do for ourselves," and "the heathen must wait." If it were so, that the heathen could wait, we wait at our peril; for then we exhaust our resources upon ourselves and history comes with its repetitions of unbelief, sterility, and death.

This may seem an idle fear to some, with our wonderful land, resources, and civilization. We have, they say, a right

to continue and all conditions for perpetuity. So had others as good, and he must be unobservant who does not see that there are many explosive materials in our society; and many evil forces not unready to take possession when the churches lose their power, their saving power. Let us also build for ourselves, and cease to be aggressive; make the forms of our Christianity elegant, and content ourselves with saving our doctrines, more than with saving souls, and we can prove as well as others, that the lack of saving power for others is fatal for ourselves. Not long would it take our churches to be engrossed in intestine discords, in the cultivation of theories without practice, in the elegancies of personal luxury, in most idle speculations and philosophies, until the divine life should be

gone. — Rev. A. F. Beard, D. D., from sermon preached in behalf of the American Board at the Anniversary held in New York, May 14, 1882.

BIBLIOGRAPHICAL.

China: Country, People, Missions. By Rev. J. T. GRACEY. Second Edition, revised. Rochester, N. Y. S. Whybrew. Price 15 cents.

This is one of a proposed series of brief missionary sketches, covering the fields in which various Boards are laboring. There is a vast amount of information presented in this pamphlet concerning the Chinese, and what has been done and yet remains to be done for their evangelization. We heartily commend the sketch to pastors and others who desire to have at hand the facts relative to the great empire towards which missionary thought is now turning. There are, however, later statistical tables than the one here given, which is taken from the Shanghai Conference report of 1877.

Progress of Christian Missions. Presbyterian Board of Publication. Philadelphia.

This is a little paper-covered tract of thirty-six pages, in which, in the form of questions and answers, the great facts in the history of missions are set forth. It is designed for families, Sabbath-schools, and mission bands. Those who would use this small catechism would gain much information they are not likely to gain otherwise, just as those who study the "Shorter Catechism," get a valuable training in theology. The difficulty in both cases

will be to get people to use the catechisms. We heartily wish they would use them.

Cristo. Estudio Filosofico. Madrid, 1881.

This is a Spanish translation with an introduction by Rev. Thomas L. Gulick, of Zaragoza, of the celebrated tenth chapter in Dr. Bushnell's *Nature and the Supernatural*. This treatise on the character of Christ as attesting his supernatural person and mission is deemed specially adapted to meet the skepticism now prevailing in Spain, where the pretended miracles and superstitions of the Roman Church have done so much to undermine the faith of men as to spiritual things.

An Inquiry concerning the Relation of Death to Probation. By G. FREDERICK WRIGHT. 114 pp. Boston: Congregational Publishing Society.

In examining this little treatise on a momentous theme we have been particularly pleased to find that the appeal has been throughout to revelation and not to human philosophy. The issues of the future transcend our knowledge, for no man has come from the dead to tell us what shall be. But One who knows all things, has come from heaven as a witness to the truth, and that truth he has given to us in His Word. His witness must be true. Professor Wright has sought to present in this volume the teachings of the Bible as to human probation, and he reaches the conclusion that we are there taught that there is no probation after death. To tell men that there is a later probation, is to speak where God has not spoken. The style of this "Inquiry," is clear, calm, and dispassionate, as befits the theme.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Confession of shortcomings. — It should weigh on the consciences of Christians that they dwell no more upon the guilt and ruin of the heathen world, and no more on the truth that the tidings of great joy were designed for all people; that they are no more pressed in spirit to help spread the joyful news; that they are so contentedly indifferent to the wants and woes of unevangelized millions. It should be acknowledged with shame and confusion of face, that for making known the great salvation self-denial is so slight, gifts so small, and petitions so feeble; that we settle down to such selfish enjoyment of God's good gifts, while the urgent command rests upon us to communicate to those who are famishing for want of the bread of life. Contrite confession is due for the sin of not appreciating more fully the fact that our Lord came not to be ministered unto, but to minister and to give his life a ransom for many; and for the sin of lukewarmness in aiding to make known to all benighted nations the gospel of the great salvation.

For the missionary work in the Ottoman Empire, that it may not be hindered by reason of war, and that the issue of the present conflict may be for the furtherance of the gospel.

DEPARTURES.

- July 29. From New York, Rev. Marcellus Bowen and wife, returning to Smyrna.
 “ “ Miss Mary Lyon Page, of Haverhill, Mass., who is to be stationed at Smyrna.
 August 5. From New York, Rev. George Allchin and wife, to join the Japan Mission.
 “ “ Miss Isabel F. Dodd, daughter of a former missionary of the Board, to join the Western Turkey Mission.
 “ “ F. D. Shepard, M. D., and wife, for Aintab, to be connected with the medical department of Central Turkey College.
 August 10. From New York, Rev. E. P. Hastings, D. D., and wife, Miss Kate E. Hastings, and Miss Minnie B. Truax, for the Ceylon Mission; also, Mr. Frank K. Sanders, son of the former missionary to Ceylon, who goes as instructor in Jaffna College.

ARRIVALS.

- June 7. At Benguela, West Africa, Rev. W. E. Fay, Rev. W. M. Stover and wife, and Miss M. J. Mawhir.
 July 3. At Bombay, Rev. Charles Harding and wife, Miss Ruby E. Harding, and Miss Katie Fairbank.

ARRIVALS IN THE UNITED STATES.

- July 11. At San Francisco, Rev. H. J. Taylor, with three children, and Mrs. L. V. Snow, of the Micronesian Mission.
 July 16. At New York, Rev. A. Fuller and wife, of the Central Turkey Mission.
 July 29. At San Francisco, Miss H. F. Parmelee, of the Japan Mission.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. What reasons are given for sending missionaries to Austria? (Page 333.)
2. How has Bihé been reached, and what of its king? (Page 349-351.)
3. What is said of the increasing light and the demand for books in Turkey? (Pages 352, 353.)
4. Give an outline of the report from the Harpoot Station, in Eastern Turkey, for the year 1881. (Page 353.)
5. What report comes from theological seminaries? (1.) Marsovan (page 351.); (2.) Ahmednagar (page 355.)
6. What official hostility has been manifested in North China? (Page 346.) What has been the result? (Page 332.)
7. What account is given of the use of opium and the effects of the drug in North China? (Page 345.)
8. Report the remarkable movement under the care of a native doctor at Yang-chin-k'ang, in the Foochow Mission. (Page 343.)
9. Give a report of the organization of the 19th Congregational church in Japan. What of the mass-meetings? (Pages 347, 348.)

DONATIONS RECEIVED IN JULY.

MAINE.

<p>Aroostook county. Lincoln, Rev. Geo. A. Dutton, 2 00 Cumberland county. Portland, St. Lawrence St. ch. 6.83; Rev. John C. Holbrook, 15; So. Freeport, Rev. Horatio Ilsley, 10 00—31 83 Hancock county. Ellsworth, Cong. ch. and so. 66 76</p>	<p>Kennebec county. Hallowell, Cong. ch. and so. 90 13 Penobscot county. Bangor, 1st Cong. ch. and so. 11 81 <hr style="width: 100%;"/> <i>Legacies.</i> — Brownfield, Mrs. Sally S. 202 35 Osgood, by Thomas Moulton, Ex'r, 200 00 <hr style="width: 100%;"/> 402 53</p>
---	---

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Henry Hooker,	10 00
Keene, 1st Cong. ch. and so.	50 00—60 00
Coos county.	
Dalton, Cong. ch. and so.	10 00
Grafton county.	
Orford, John Pratt,	10 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Rev. Wm. Clark, add'l, 3;	
Miss L. G. Clark, 1; Miss L. R. Clark, deceased, 1;	5 00
Merrimack, 1st Cong. ch. and so.	16 55
Nashua, 1st Cong. ch. and so.	59 37
Nelham, Cong. ch. and so.	85 00—165 92
Merrimack county Aux. Society.	
Concord, South Cong. ch.	96 28
Pittsfield, J. L. Thorndike, for Africa,	2 80
Warner, Moses D. Wheeler,	5 00—104 08
Rockingham county.	
Exeter, 1st Ch. and so.	57 00
Strafford county.	
Tamworth, Cong. ch. and so.	14 00
Wakefield, Rev. Nath'l Barker,	5 00—19 00
	426 00

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	10 20
Bennington county.	
Bennington, 2d Cong. ch. with other dona. to const. L. McINTIRE, S. TOWNE, F. C. WHITE, and E. A. COBB, H. M.	81 16
No. Bennington, Cong. ch. and so.	30 44—111 60
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	29 00
St. Johnsbury, No. Cong. ch. and so., 184; South Cong. ch. and so., 143.16; Five friends, 5;	332 16—361 16
Chittenden county.	
Burlington, 1st Cong. ch. and so.	178 00
Charlotte, Mrs. W. L. Yale,	5 00
Essex, Wm. A. Deering,	2 00
Essex Centre, Cong. ch. and so.	23 00—208 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
St. Albans, 1st Cong. ch. and so.	83 31—93 31
Grand Isle county.	
Grand Isle, Cong. ch. and so.	8 00
South Hero, Cong. ch. and so.	30 00—38 00
Lamoille county.	
Cambridge, Friends,	40 00
Morrisville, Cong. ch. and so.	22 00
Stowe, Cong. ch. and so.	51 00—113 00
Orange county.	
Thetford, 1st Cong. ch. and so.	42 63
Orleans county.	
Newport, Cong. ch. and so.	7 50
Rutland county.	
Benson, Anna M. Howard,	10 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, A friend,	5 00
Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c.	25 79
Westminster, Cong. ch. and so.	16 00—41 79
Windsor county.	
Royalton, Cong. ch. and so.	20 00
W. Hartford, Cong. ch. and so.	10 12—30 12
	1,072 31

Legacies. — Essex, N. Lathrop, by S. G. Butler, Ex'r, 25.93; Manchester, Rev. James Anderson, by Mrs. Caroline A. Barrus, Exec'x., 100 00—125 93
1,198 24

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., m. c.	11 55
No. Falmouth, Cong. ch. and so.	20 00
No. Truro, Joanna Paine,	7 00—38 55
Berkshire county.	
Hinsdale, Cong. ch. and so.	178 25

Housatonic, Cong. ch. and so.	52 06
Lenox Furnace, Miles Washburn, 76.83; Mrs. Emily Washburn, 15;	91 83
Mill River, Cong. ch. and so.	17 70
New Marlboro, 1st Cong. ch. and so.	5 57
Pittsfield, 1st Cong. ch. and so.	123 00
Williamstown, 1st Cong. ch. and so., 31.20; Williams College Ch. add'l, 5.50;	36 70—507 11
Bristol county.	
Attleboro, Ebenezer Carpenter, to const. CHARLES C. KETTER, H. M.	100 00
Fall River, 3d Cong. ch. and so.	45 40
Taunton, Winslow Ch. and so.	56 52—201 92
Essex county.	
Lawrence, South Cong. ch.	18 58
No. Andover, Cong. ch. and so.	70 00
Salem, Crombie St. ch.	124 00—212 58
Essex county, North.	
Georgetown, A friend,	20 00
Haverhill, No. Cong. ch.	300 00
Merrimack, A friend,	10 00
Newbury, 1st Cong. ch. and so., 43.07; do. m. c., 13;	56 07—386 07
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington St. ch., 50;	
Dane St. ch., m. c., 17.02;	67 02
Boxford, Cong. ch. and so.	24 56
Ipswich, South ch.	30 00
Middleton, Cong. ch. and so.	10 00
W. Boxford, Cong. ch. and so.	9 79—141 37
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Sunderland, Cong. ch. and so.	87 11
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	5 33
Hampden, Cong. ch. and so.	23 08
Holyoke, 2d Cong. ch. and so.	50 19
Monson, Cong. ch. and so.	31 05
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch. and so., 100.68; South Cong. ch. and so., 87.74; Rev. Edward Clark, 10;	198 42
West Springfield, 2d Cong. ch. and so., 23.70; Ashley and Charitable Fund for Foreign Missions by Samuel Smith, Treas'r, 150;	473 70—492 37
Hampshire co. Aux. Society.	
Florence, Cong. ch. and so.	19 39
Hadley, Russell ch., m. c.	14 71
Northampton, 1st Cong. ch. and so.	258 08
Williamsburgh, Cong. ch. and so.	100 00—392 18
Middlesex county.	
Cambridge, A member of Shepard ch.	50 00
Cambridgeport, Pilgrim ch. m. c.	11 94
Chelmsford, A friend,	8 50
Lowell, Kirk St. ch., 774.22; 1st Cong. ch. and so., 100;	874 22
Malden, 1st Cong. ch. and so.	90 07
Melrose, Cong. ch. and so.	24 87
Newton Centre, 1st Ch.	71 28
Saxonville, Edwards ch. and so.	45 68
Southboro, Pilgrim ch. and so.	18 18
Southville, Cong. ch. and so.	10 06
Wakefield, Cong. ch. and so.	284 11
Waltham, Cong. ch. and so.	75 00
Waverly, Cong. ch. and so.	41 01—1,604 92
Middlesex Union.	
Ayer, Cong. ch. and so.	25 15
Lancaster, Edward Phelps,	50 00
Townsend, Cong. ch. and so.	16 60—91 75
Norfolk county.	
Foxboro, Ortho. Cong. ch.	34 72
Hyde Park, 1st Cong. ch., 39.40; do. m. c., 28.64;	68 04
Medway, Village ch.	51 25
Randolph, Cong. ch. and so., 162; do. m. c., 81.03;	243 03
West Medway, 2d Cong. ch. and so., 30.75; Mrs. Patience Shumway, 5;	35 75—432 79
Plymouth county.	
Brockton, Porter Evang. Ch. and so., to const. Mrs. MARY G. CURTIS, and Mrs. MATILDA P. HOWARD, H. M., 298.25; do. m. c., 45.52;	343 77
Hanson, Cong. ch. and so.	8 00
So. Abington, Cong. ch. and so.	65 00—416 77

Suffolk county.			
Boston, Mt. Vernon ch., 1,000; do. m. c., 100; 2d Ch. (Dorchester), 350; do. m. c., 49.12; Winthrop ch., 255.78; Shawmut ch., 103.31; Highland ch., 10.82; Eliot ch. 5.75; Maverick ch., 3.47; Mrs. Joseph W. Tucker, Roxbury, 10;		1,888	25
Worcester county, North.			
Royalston, 2d Ch. and so.		5	11
Worcester co. Central Ass'n. E. H. Sanford, Tr.			
Paxton, Cong. ch. and so.		7	00
Shewsbury, Cong. ch. and so.		32	50
Worcester, Emma F. March,		1	00—40
Worcester co. South Conf. of Ch's. William K. Hill, Tr.			
Grafton, Cong. ch. and so.		94	37
Milbury, 1st Cong. ch. and so.		78	84
Northbridge Centre, J. W. Morse, to const. himself, H. M.		100	00—273
			21
		7,212	56
Legacies. —Lowell, Daniel Varnum, by Thomas Varnum, Ex'r,			
		500	00
		7,712	56
RHODE ISLAND.			
Providence, Central Cong. ch., 2,150; W. R. Talbot, 100;			
		2,250	00
CONNECTICUT.			
Fairfield county.			
Bethel, Cong. ch. and so.		40	00
Bridgeport, 1st Cong. ch. and so.		325	03
Brookfield Centre, Cong. ch. and so.		30	55
Danbury, 2d Cong. ch. and so., 10; Mrs. C. H. Ladd, 50;		60	00
Georgetown, Cong. ch. and so.		5	24
Southport, Cong. ch. and so., 151; do. m. c., for Micronesia, 5 50;		156	50
Stamford, A member of 1st Presb. ch.		600	00—1,217
Hartford county. E. W. Parsons, Tr.			
Berlin, 2d Cong. ch. and so.		38	82
Litchfield co. G. C. Woodruff, Tr.			
Salisbury, Cong. ch. and so.		148	40
Thomaston, Cong. ch. and so.		29	03—177
Middlesex co. E. C. Hungerford, Tr.			
East Hampton, Cong. ch. and so.		34	65
Higganum, Cong. ch. and so.		20	00
Middletown. So. Cong. ch. and so.		35	10
Saybrook, Cong. ch. and so., 18.93; Rev. W. D. Sexton, 5;		23	93—113
New Haven co. F. T. Jarman, Agent.			
Guilford, 1st Cong. ch. and so.		35	00
Madison, Cong. ch. and so., 12; do. m. c., 10;		22	00
Mt. Carmel, Cong. ch. and so.		4	97
New Haven, Yale College ch., 678.11; J. M. B. Dwight, 10;		688	11
Wolcott, Cong. ch. and so.		10	50—760
New London co. L. A. Hyde and L. C. Learned, Tr's.			
Franklin, Cong. ch. and so.		13	00
New London, 2d Cong. ch. (of which from the Trust Estate of Henry P. Haven, 200),		1,214	19—1,227
Windham county.			
Voluntown and Sterling, Cong. ch. and so.		17	00
Westford, Cong. ch. and so.		5	00—22
—, A friend,			10
		3,567	02
Legacies. —New Canaan, Lorana B. Whitlock, by F. E. Chichester, Adm'r,			
Union, Rev. S. I. Curtiss, by George Curtiss, Ex'r,		58	00—258
			00
		3,825	02
NEW YORK.			
Berkshire, 1st Cong. ch. and so.		44	76
Brooklyn, Clinton Ave. Cong. ch. add'l, A. S. Barnes, 200; do. James W. Elwell, 100; do. E. Holmes, 75; Central ch. and so., add'l, 189.95;		564	95
Churchville, Union Cong. ch. and so.		45	00
Columbus, Cong. ch. and so.			7
Danby, Cong. ch. and so.			25
Fairport, Mrs. J. Chadwick,			2
Flatbush, St. Paul's Cong. ch.			2
Keeseville, Pres. ch.			12
Kingsborough, Joseph Wood,			5
Madison, Cong. ch. and so.			7
Massena, 2d Cong. ch. and so.			10
Newark Valley, Cong. ch. and so., to const. Rev. JAY CLIZBE, H. M.			57
Oriskany Falls, Cong. ch. and so.			5
Phoenix, Cong. ch. and so.			7
Poughkeepsie, Mrs. M. J. Myers,			10
Richville, Mrs. Philena Barker, deceased,			2
Sandy Hill, Isabella Johnston,			10
Sherburne, 1st Cong. ch. and so.			167
West Bloomfield, Cong. ch. and so., 44.08; Mrs. B. P. Hall, 40;			84
			08—1,069
			50
NEW JERSEY.			
Newark, Rev. J. M. Whiton,			10
Newfield, Mrs. Hannah Howe,			10
Westfield, Cong. ch. of Christ,			21
			82—41
			82
PENNSYLVANIA.			
Centreville, Cong. ch. Ladies' Mis. Soc'y,			8
Pittsburgh, Rev. T. Edwards,			10
			00—18
			00
DISTRICT OF COLUMBIA.			
Washington, 1st Cong. ch., 92; Ralph Dunning, 125;			217
MARYLAND.			
Frostburg, Welsh Cong. ch.			13
GEORGIA.			
Macon, Colored Cong. ch.			20
OHIO.			
Bellevue, Cong. ch.			5
Cleveland, 1st Cong. ch., with other dona. to const. Mary WALLINGFORD, H. M.			30
Conneaut, Cong. ch.			6
Cow Run, Cong. ch.			1
Four Corners, Cong. ch.			5
Guilford, 1st Cong. ch.			100
Marietta, Cong. ch.			35
Painesville, 1st Cong. ch., 81.10; do. Woman's Miss'y Soc'y, 10; Wm. M. Pierson, 10;			101
Weymouth, Cong. ch.			6
			50—290
			35
ILLINOIS.			
Aurora, N. E. Cong. ch.			37
Chicago, Plymouth Park Cong. ch., 33.08; Lincoln Cong. ch., 13.56; C. G. Hammond, 1,500; Mrs. Adaline Boyden, 25;			1,572
Dover, Geo. Wells,			500
Galesburg, 1st Cong. ch.			175
Griggsville, Cong. ch.			34
Hampton, Cong. ch.			3
Henry, Friends in 1st Cong. ch.			25
Lake Forest, Rev. W. A. Nichols,			25
Lawn Ridge, Cong. ch.			27
Lee Centre, Cong. ch.			18
Loda, Cong. ch.			17
Malta, Cong. ch.			6
Naperville, 1st Cong. ch.			28
Rockford, 2d Cong. ch., 77; Thomas P. Carleton, 4;			81
Shabbona, Cong. ch.			39
South Chicago, Cong. ch.			7
Washington Heights, Friends,			5
			50—2,603
			29
MICHIGAN.			
Detroit, 1st Cong. ch.			241
E. Johnston, Cong. ch.			4
Galesburg, Cong. ch.			8
Hillsdale, Rev. Hiram Smith,			10
Jackson, 1st Cong. ch.			400
Laingsburg, Cong. ch.			12
Middleville, Cong. ch.			4
No. Adams, Cong. ch.			7
Olivet, Cong. ch.			5

Romeo, Miss Mary A. Dickinson, with other dona. to const. Rev. F. A. FIELD, Mrs. C. M. FIELD, Mrs. M. H. CURRIER, and WALLACE B. PARKER, H. M. 200 00
 Sandstone, Cong. ch. 1 81
 Somerset, Cong. ch. 16 00
 St. Johns, 1st Cong. ch. 13 00—923 27

MINNESOTA.

Austin, Cong. Union ch. 22 62
 Excelsior, Cong. ch. 18 00
 Faribault, Cong. ch. 37 79
 Freeborn, Cong. ch. 2 00
 Hutchinson, Cong. ch. 1 52
 Litchfield, Susan T. Cathcart, Minneapolis, Plymouth ch., 43.36; 1st Cong. ch., 27.59; 2d Cong. ch., 4; Rochester, Mrs. Mary W. Porter, to const. JOHN WENTWORTH PORTER, H. M. 3 00
 St. Paul, Plymouth Cong. ch. 100 00
 80 50—340 38

IOWA.

Chester Centre, Cong. ch. 32 00
 Denmark, Isaac Field, 20 00
 De Witt, 1st Cong. ch. 31 00
 Hillsboro, John W. Hammond, 50 00
 Le Mars, 1st Cong. ch. 31 30
 Miles, Cong. ch. 6 60
 Ottumwa, 1st Cong. ch. 17 00
 Preston, Cong. ch. 6 00
 Stacyville, Cong. ch. 10 35
 Tabor, T. McClelland, 10 00—214 25

WISCONSIN.

Beloit, 1st Cong. ch. 200 00
 Bristol and Paris, Cong. ch. 16 00
 Deperre, Cong. ch. 17 00
 East Troy, Cong. ch. 8 00
 Emerald Grove, Cong. ch. 13 00
 Johnstown, Cong. ch. 5 00
 Milwaukee, Plymouth ch., 73.40; Grand Ave. Cong. ch., 40; 119 40
 New Richmond, 1st Cong. ch. 14 58
 Pine River, O. Pearse, 5 00
 Pleasant Hill, Cong. ch. and s. s. 15 77
 Racine, 1st Cong. ch. 37 00
 Waupun, Cong. ch. 25 00—475 75

KANSAS.

Crooked Creek, Cong. ch. 2 60
 Emporia, Cong. ch. 52 00
 Pleasant Prairie, Cong. ch. 1 00—55 60

NEBRASKA.

Lincoln, "K. & C." 8 00
 Valparaiso, Moses Allen, 10 00
 Wisner, Cong. ch. 6 33—24 33

CALIFORNIA.

Eureka, Cong. ch. 2 00
 Fort Jones, A friend of missions, 5 30
 Saratoga, Cong. ch. 8 80—16 10

COLORADO.

North Denver, Boulevard Cong. ch. (3 weeks old) m. c., coll. for Turkey, 3 00

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. 12 50

CANADA.

Province of Quebec. 30 00
 Danville, C.

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albvyns, Miss S. L. Ropes, 60; London, Wm. S. Lee, 20; 80 00
 Turkey, Constantinople, The Missionary Children's Missionary Society, for work in Bihé, 78.10; Rev. I. F. Pettibone, to const. Rev. LUMAN A. PETTIBONE, H. M., 50; "The Home," for Bihé, 8.80; 136 90—216 90

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
 Mrs. Benjamin E. Bates, Boston, Treasurer. 7,860 76
 For several missions in part,

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer. 2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Winslow, Cong. s. s., for school under Rev. C. H. Wheeler, Harport, 15 00
 NEW HAMPSHIRE. — Lancaster, Cong. s. s., 20; Nelson, Cong. s. s., 5.75; New Ipswich, John S. Cummings' little offering, 1; 26 75
 VERMONT. — Bennington, 2d Cong. s. s., 10; do. Green Box Bank Co., 45; Cabot, Cong. s. s., 5.30; East Hardwick, Cong. s. s., 37; No. Bennington, Sabbath Green Box Bank Ass'n, 34; Thetford, 1st Cong. s. s., 36.12; Wells River, Cong. s. s., 30; 197 42
 MASSACHUSETTS. — Billerica, Cong. s. s., 6.20; Boston, 2d Ch. (Dorchester), s. s., 78c; Brookline, Two members Bethany Sisters' Bible Class, for school at Amasia, Turkey, 7; Saugus, Cong. s. s., 2.07; So. Hadley, Cong. s. s., 3.22; Sunderland, Cong. s. s., 12.89; 32 16
 RHODE ISLAND. — Providence, North Cong. s. s. 3 00
 CONNECTICUT. — Long Ridge, Cong. s. s., 2 00
 NEW YORK. — Amsterdam, Presb. ch. Ladies' Miss. Soc'y, 157; Infant s. s., 15; for China, Brooklyn, Green Ave. Presb. s. s., for Choonkoosh school, 12.50; Harford, Cong. s. s., 2.62; Phoenix, Cong. s. s., 6.92; West Bloomfield, Cong. s. s., 3; 197 04
 NEW JERSEY. — Orange Valley, Montrose s. s. class for school at Choonkoosh, 7 00
 OHIO. — Conneaut, Cong. s. s., 6.85; Pittsfield, Good Hope s. s., for Cent. Turkey, 2; 8 85
 ILLINOIS. — Lawn Ridge, Cong. s. s., 5 13
 MICHIGAN. — Bridgman, Cong. s. s., 1 50
 WISCONSIN. — Bloomington, Cong. s. s., 2; Prairie, Cong. s. s., 1.50; Waupun, Cong. s. s., 15; — Curtis Sch. House s. s., 1.50; 20 00
 IOWA. — De Witt, 1st Cong. s. s. 2 00

517 71

Donations received in July, 31,694 03
 Legacies " " " 1,083 93

\$32,777 96

Total from September 1st, 1881, to July 31st, 1882, Donations, \$291,126.99; Legacies, \$95,201.06 = \$386,328.05.

CONTRIBUTIONS FOR FAMINE RELIEF IN ASIA MINOR.

Orford, N. H., John Pratt.....	5.00	Louisville, Ky., Thomas Stevens.....	50.00
Seabrook and Hampton Falls, N. H., Cong. s. s.	3.90	Chamberlain, D. T., Miss M. E. Currens.....	1.00
Hatfield, Mass., Cong. ch.....	25.00		
Newtonville, Mass., Mrs. J. W. Hayes.....	5.00		106.90
Cayuga, N. Y., Mrs. Palmer, 10; Miss A. F. Willard, 5.....	15.00	Previously acknowledged	3,263.73
Nassau, N. Y., Isaac O. Rankin.....	2.00		3,370.63

BOSTON, August 10, 1882.

LANGDON S. WARD, Treasurer.

FOR YOUNG PEOPLE

BIHÉ, IN WEST CENTRAL AFRICA.

AFTER long delays, Bihé has been reached by one of the missionaries of the American Board. This was the region Messrs. Bagster, Sanders, and Miller set out for in 1880, leaving Benguela, on the sea-coast, in March, 1881. The story of their detention in Bailunda, two hundred miles from the coast, and fifty miles from Bihé, is, we hope, familiar to our readers. King Kwikwi, of Bailunda, did not want them to go on, and would not furnish them with necessary carriers. So they stayed at Bailunda and built them houses for a station, watching all the while for any opportunity to visit Bihé, to see if a good opening for a mission could not be found there. On another page of this *Herald* you will find Mr. Sanders' letter, announcing his arrival at Bihé, and giving some description of the place and people. Do not fail to read his interesting account. This region of Bihé was visited in 1877 by a Portuguese



A BIHÉ HEAD-DRESS.

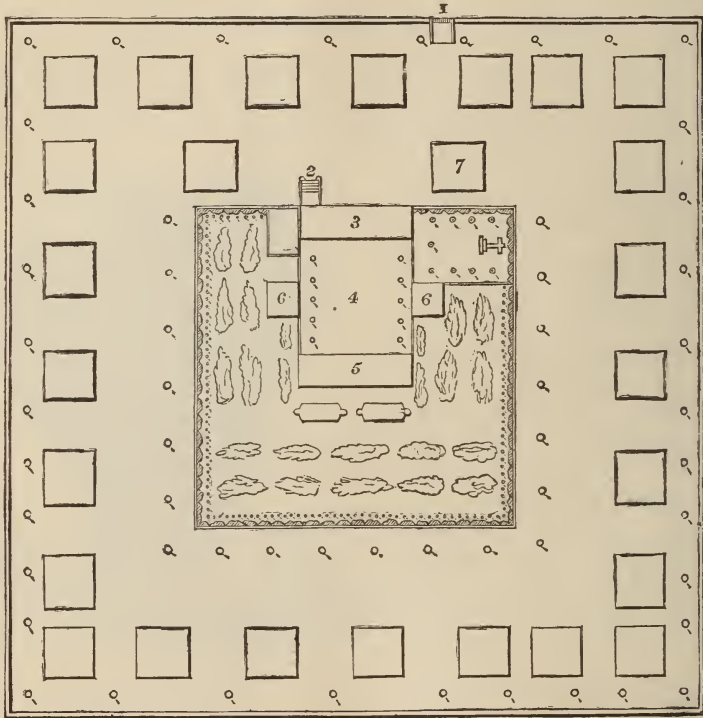


BIHÉ WOMAN.

traveler, De Serpa Pinto, and in his entertaining volumes entitled *How I crossed Africa*, he gives a graphic story of what he saw there. Through the kindness of Messrs. Lippincott & Co., of Philadelphia, the publishers, we are able to give several illustrations from that portion of Major Pinto's work which relates to Bihé. These pictures of a Bihean man and woman are taken from real life, and Pinto saw many of the women digging in the fields, as this one is doing. The men have good forms, and are strong and brave, and though sadly depraved, they are, in the opinion of this trav-

eler, fitted to take the lead of all other peoples in Africa, could they be taught aright.

The villages of the Biheans are usually fortified, not as a protection from wild animals, for these are few, but to resist the attacks of men. Below is a plan of the village of Belmonte, which Mr. Sanders speaks of visiting. It was the place where Silva Porto, an enterprising Bihean, once lived. The outside line represents a strong wooden stockade, within which, at regular intervals, are fine sycamore trees. The small squares represent the houses of the people. Then comes another row of sycamores surrounding the large inner square, or palisade. Within the latter are pomegranates and orange trees and roses, with



PLAN OF THE VILLAGE OF BELMONTE.

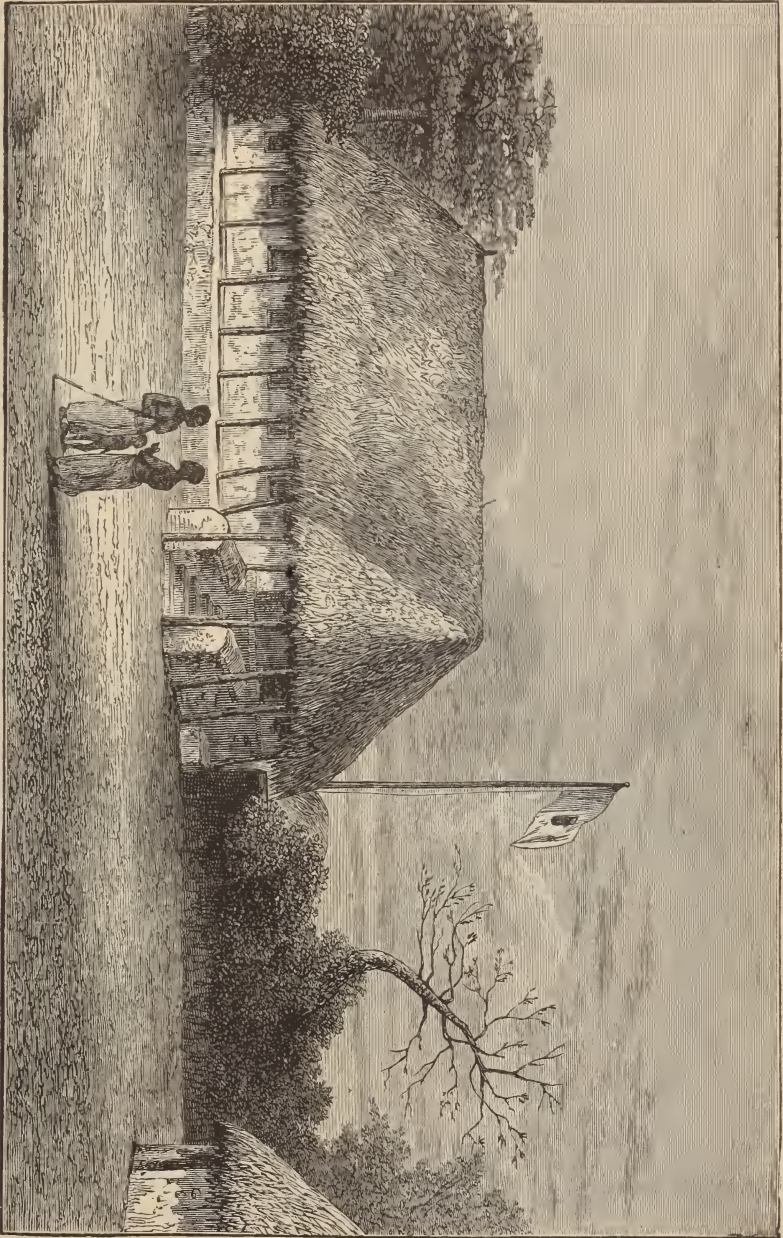
1. Entrance to the village. 2. Entrance to Silva Porto's House. 3. House. 4. Interior court-yard. 5. Kitchen and store-room. 6. Servants' house. 7. Warehouse.

gardens, and a burying-place. Silva Porto's house (at No. 3 above) is shown on the opposite page. This is a finer house than is commonly seen in Bihé, most of them being little more than huts made of wood and covered with thatch.

It was at this village of Belmonte that Serpa Pinto was sick for a long time, and here, after his recovery, he laid his plans and made his preparations for his long and perilous journey across Africa.

The Soba, or King of Bihé, is Chilemo (Major Pinto spells the name Quillemo), and Mr. Sanders' letter shows that there is little to admire in this sovereign. Under the king are seculos, or chief men, some of them having

fortified villages of their own, who are to all intents kings over their own small territories. These *seculos* are the persons with whom, for the present, our missionaries carry on their dealings with the natives, for they act as



BELMONTE HOUSE, BIHÉ

guides and business agents. As soon as a better acquaintance is formed with the people and the kings, it is to be hoped the services of these *seculos* can be dispensed with.

There is nothing which shows more clearly the character of the Biheans than their treatment of women. They are practically slaves, doing the hard work. They dig in the ground and raise the corn, which is one of the chief produc-



GANGUELLA BLACKSMITHS.

tions. Instead of grinding the corn the women pound it in a mortar in the way represented below. Polygamy prevails here as in other parts of Africa, and the men seem to put away their wives whenever they are pleased to do so.

On the way from the coast to Bihé Major Pinto passed among the Ganguellas, the near neighbors of the Biheans, and much like them. Above are shown some of these Ganguellas at their forge, where, notwithstanding their rude bellows and anvil, they make very good tools and weapons. Though these people of Africa have received our missionaries kindly, and offer to let them stay and choose any spot they please on which to build their houses, it must not be supposed that they care anything as yet about having the gospel of Jesus Christ preached to them. They have no wish to be taught about God. But as Jesus did not come to earth because men wanted him, but because men needed him, so our missionaries have gone to Bai-



BIHÉ WOMEN POUNDING CORN.

lunda and Bihé. Pray God to guide and keep them.

Now turn to Mr. Sanders' letter from Bihé.

For use in Library only

For use in Library only

I-7 v.78
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8060